

neighborhood, the females were seen running in all directions to sound the alarm, by which means others who are implicated entirely escaped. Gen. Darcy Mr. Sykes returned to town about day-break this morning, having been absent two nights and a day.

**REFLECTIONS.**—What an entire resignation of men make of themselves to their lusts! and will not we do so, O Christians, to the Lord Christ? They give up themselves without reserve to the pleasures of sin, and shall we have our reserves in service of God? They are altogether sinners, shall not we be altogether saints? They run faint not in the service of their lusts; and shall faint and not run in the service of Christ? Shall they take more pains to damn their souls than we do to save ours? and make more speed to a place of vengeance, than we do to a crown of righteousness?

## A HEAVENLY LOOK.

Mankind are accustomed to read the countenances of their neighbors. Sinners often read the state of a Christian's mind in his eyes. If they are full of levity or worldly anxiety and contrivance, sinners read it; if they are full of the Spirit of God, sinners read it; and they are often led to conviction by barely seeing the countenances of Christians.

An individual once went into a manufactory to see machinery. His mind was solemn, as he had never where there was a revival. The people who worked there all knew him by sight, and knew who he was. A young lady who was at work saw him, and whispered some foolish remark to her companion, and laughed. The person stopped and looked at her with a feeling of grief. She stopped, her thread broke, and she was so much agitated that she could not join it. She looked out at the window to console herself, and then tried again; again and again she strove to recover her self-command. At length the person spoke to her in a kind tone, and asked her what was the matter, and she felt to her seat, overcome with weeping, and cried out—"O, I'm such a sinner!" The feeling spread through the establishment like fire, and in a few hours almost every person employed there was under conviction, so much that the owners, though worldly men, were astounded, and requested to have the work stop and have a prayer meeting; for they said it was a great deal more important to have these people converted than to have the work go on. And in a few days, the owners and nearly every person employed in the establishment were hopefully converted. The eye of this individual's solemn countenance, his feeling, rebuked the eyes of the young woman, and brought her under conviction of sin, and the whole followed from so small an incident.

## METHODIST BOOKS.

DAVID H. ELA, No. 19 Washington Street, 2d Story, has just received a supply of Books from the Book Rooms at New York, and has opened a Depository in the above place, where customers can be supplied, FOR ASK, with Clarke's Commentary, Sunderland's Biblical Institutes, Wesley's Works, Methodist Harmonist, Fletcher's do., Hymn Books of all sizes, Watson's Exposition, (a new work), Disciples, Watson's Dictionary, Love-fest Tickets, and a great variety of Methodist Books. Preachers will be supplied at 25 per cent. discount.

## ALSO ALL THE METHODIST Sunday School Books &amp; Tracts, AT BOOK ROOM PRICES.

The want of a depository of S. S. Books and Tracts has long been felt, and it is hoped this attempt to supply them at the same prices as they are sold at the Book Rooms will be liberally patronized. The *Sunday School and Child's Library* now forms a series of 57 volumes, bound in a new and beautiful manner, and is sold at \$18 66. It will be furnished in sets or parts of sets.

Orders for the above, and for all kinds of School and Miscellaneous Books will be promptly attended to on the most favorable terms.

Nov. 12.

## MORALS AND HEALTH.

LIGHT & HORTON, No. 1 Cornhill, have commenced publishing a new periodical, edited by Dr. H. A. Light, author of the "Young Man's Guide," &c. devoted to morals and health, entitled *The Moral Reformer*, and "Teacher on the Human Constitution." The first number for January, 1835, is issued to-day, containing the following articles:—On Hastening Maturity—Cleanliness—Remarks on Dress—Physical Education—Sunday Dinners—Liberty Tea—Feather Beds—Directions for January—Conversations, Amusements, and Books—Exercise—The Hip Joint and its Diseases. *Miscellaneous.*—Societies for Moral Reform—Young Men's Societies—Dogs and Horses. *Books and Periodicals.*—The Principles of Physiology—The Father's Book—The Analysis of Education and Instruction—Scientific Tracts. It will be published monthly, in a neat duodecimo form (32 pages), at the low price of \$1 a year, in order to ensure its extensive circulation. The first number can be seen at the bookstore of the publishers.

Dec. 24.

## FURNITURE WAREHOUSE,

Nov. 55, 57, 59 & 61 Cornhill, Boston. **Whitney, Brown & Co.** Keep constantly for sale a good assortment of CABINET and CHAIR FURNITURE. Also, Looking Glasses, Featherbeds, Beds, and Mattresses.

July 23.

## MEMOIR OF REV. S. O. WRIGHT,

Late Missionary to Liberia, for sale by the hundred, dozen, or single, at No. 19 Washington St., over the office of Zion's Herald, by DAVID H. ELA.

## HERBERT'S POEMS.

THOSE persons who have on hand copies of the above work for sale, will confer a favor on the publisher and David H. Ela, of Boston, the printer, by adopting measures to effect the sale of the copies on their hands, and remitting the avails to Mr. Ela, as soon as practicable.

Dec. 24.

## SINGING BOOKS.

THE Choir, Ancient Lyre, Methodist Harmonist, Church Harmony, Bridgewater and Handel and Haydn Collections, &c. for sale by the dozen or single.

Nov. 5. No. 19 Washington street.

## WATSON'S LIFE—Just received and for sale

at 19 Washington street. Also, MINUTES OF THE CONFERENCE, for 1834.

DAVID H. ELA.

## TERMS OF THE HERALD.

1. The HERALD is published weekly at \$2.00 per annum if paid within two weeks from the time of subscribing. If payment is neglected after this, \$2.50 will be charged, and \$3.00 if not paid at the close of the year.

2. All subscriptions discontinued at the expiration of eighteen months, unless paid.

3. All the travelling preachers in the New England, Maine, and New Hampshire Conferences are authorized agents, to whom payment may be made.

4. All Communications on business, or designed for publication, should be addressed to BENJ. KINGSBURY, Jr., post paid, unless enclosing \$10.00, or five subscribers.

5. All biographies, accounts of revivals, and other matters involving facts, must be accompanied with the names of the writers.

We wish agents to be particular to write the names of subscribers, and the name of the post office to which papers are to be sent, in such a manner that there can be no misunderstanding or mistakes.

## ZION'S



## HERALD.

Published by the Boston Wesleyan Association, under the Patronage of the New England Conference of the Methodist Episcopal Church.

Vol. VI. No. 4.

BOSTON, WEDNESDAY, JANUARY 28, 1835.

Whole No. 278.

## ZION'S HERALD.

Office No. 19 Washington St.

BENJ. KINGSBURY, JR., EDITOR. ASSISTED BY AN ASSOCIATION OF GENTLEMEN.

David H. Ela, Printer.

[From the New York Observer.] FOREIGN CONSPIRACY AGAINST THE LIBERTIES OF THE UNITED STATES.

NO VII.

Let me next show the political character of this ostensibly religious effort, from the sentiments of the Austrian emissaries expressed to their foreign patrons. The Bishop of Baltimore, writing to the Austrian Society, laments the wretched state of the Roman Catholic religion in Virginia, and as a proof of the difficulty it has to contend with, (a proof doubtless shocking to the pious docility of his Austrian readers,) he says:—

"I sent to Richmond a zealous missionary, a native of America. He travelled through the whole of Virginia. The Protestants flocked on all sides to hear him; they offered him their churches, court-houses and other public buildings, to preach in; which, however, is not at all surprising, for the people are divided into numerous sects, and know not what faith to embrace. In consequence of being spoiled by bad instruction, they will judge every thing themselves; they therefore hear eagerly every new comer," &c.

"My Lord Bishop" Flaget, of Bardonia, Ky., in a letter to his patrons abroad, has this plain hint at an ulterior political design, and that no less than the entire subversion of our republican government. Speaking of the difficulties and discouragements the Roman Catholic missionaries have to contend with in converting the Indians, the last difficulty in the way, he says, is "their continual traffic among the whites; which cannot be hindered as long as the republican government shall exist."

Mr. Baraga, the German missionary in Michigan, seems impressed with the same conviction of the unhappy influence of a free government upon his attempts to make converts to the Church of Rome. In giving an account of the refusal of some persons to have their children baptized, he lays the fault on this "too free (alzu freien) government." In a more despotical government—in Italy or Austria—he would have been able to put in force compulsory baptism on these children.

But let me show what are some of the political partialities which these foreign emissaries discover in their letters and statements to their Austrian supporters. They acknowledge their unsuspicious reception by the people of the United States—they acknowledge that Protestants in all parts of the country have even aided them with money to build their chapels and colleges and nunneries, and treated them with liberality and hospitality, and—strange infatuation!—have been so monstrously foolish as to entrust their children to them to be educated! so infatuated as to confide in their honor and in their promise that they would use no attempts to proselyte them! And with all this, does it not at once occur to these gentlemen, that the liberality and generosity and openness of character are the fruits of Protestant republicanism? Might we not expect at least that Popery, were it republican in its nature, would find something in all this that would excite admiration, and call forth some praise of a system so contrasted to that of any other government,—some acknowledgments to the country that protects it, and allows its emissaries the unparalleled liberty even to plot the downfall of the state? But no; the United States is not once mentioned in praise. The very principle of the government through which they are tolerated is thus slightly noticed:—"The Government of the United States has thought fit to adopt a complete indifference toward all religions."

Again; of the people of our country they thus write:—"We entreat all European Christians to unite in prayer to God for the conversion of these unhappy heathen and obstinate heretics." We are spoken of as a country "on which the light of faith has hitherto not shined,"—"a vast country, destitute of all spiritual and temporal resources." But if Austria is mentioned, what are the terms?—"Your Society, (the Leopold Foundation), which is an ornament to the illustrious Austrian Empire,"—"the noble and generous inhabitants of the Austrian Empire." "Of many circumstances in our condition, few perhaps in your happy empire can form a correct notion;" and again, "Here are many churches, if you so call the miserable wooden buildings, differing little from the barns of your happy land!" Austria, happy land! How enthusiastic too is another Bishop who writes, "We cannot sufficiently praise our good Emperor (of Austria) were we extol him to the third heaven!"

In the struggles of the European people for their liberty, do these foreign teachers sympathize with the oppressors, or with the oppressed? "France no more helps us," (Charles X. had just been dethroned,) "and Rome, beset by enemies to the Church and public order, is not in a condition to help us." And who are these men, stigmatized as enemies of public order? They are the Italian patriots of the revolution of 1831, than whom our own country, in the perils of its own revolution, did not produce men more courageous, more firm, more wise, more tolerant, more patriotic; men who had freed their country from the bonds of despotism in a struggle almost bloodless, for the people were with them; men, who in the spirit of American patriots, were organizing a free government, rectifying the abuses of Papal misrule, and who in the weeks of their power had accomplished years of benefit. These are the men afterwards dragged to death or to prison by Austrian intruders, and styled by our Jesuits, enemies of public order! Austria herself uses the self-same terms to stigmatize those who resist oppression.

I notice one extract more, to which I would call

the special attention of my readers. It is from one of the reports of the Society in Lyons, which Society had the principal management of American missions under Charles X. When this bigoted monarch was dethroned, and liberal principles reigned in France, the Society so languished, that Austria took the design more completely into her own hands, and through the Leopold Foundation she has the enterprise now under her more immediate guardianship.

"Our beloved king (Charles X.) has given the Society his protection, and has enrolled his name as a subscriber. Our Society has also made rapid progress in the neighboring states of Piedmont and Savoy. The pious rulers of those lands, and the chief ecclesiastics, have given it a friendly reception."

Charles X. be it noticed, and the despotic rulers of Piedmont and Savoy, took a special interest in this American enterprise. The report goes on to say:—"Who can doubt that an institution which has a purely spiritual aim, whose only object is the conversion of souls, desires nothing less than to make whole nations, on whom the light of faith has hitherto not shined, partakers of the knowledge of the gospel; an institution solemnly sanctioned by the supreme head of the Church; which, as we have already remarked, enjoys the protection of our pious monarch, the support of archbishops and bishops; an institution established in a city under the inspection of officers at whose head stands the great almoner, and which numbers among its members, men alike honorable for their rank in church and state; an institution of which his excellency the minister of church affairs lately said, in his place in the Chamber of Deputies, that independent of its purely spiritual design, it was of great political interest."

Observe that great pains are here taken to impress upon the public mind the purely spiritual aim, the purely spiritual design, of the Society; and yet one of the French ministers, in the Chamber of Deputies, states directly that it has another design, and that it is of "GREAT POLITICAL INTEREST." He gives some of these political objects; "because it planted the French name in distant countries; caused it, by the mild influence of our missionaries, to be loved and honored, and thus opened to our trade and industry useful channels," &c. Now if some political effects are already avowed as intended to be produced by this Society, and that too immediately after reiterating its purely spiritual design, why may not that particular political effect be also intended, of far more importance to the interests of despotism, namely, the subversion of our republican institutions?

BAUTUS.

## THE PALMER'S HYMN.

The following beautiful lines are from the pen of the "Erick Shepherd." They are designed to represent the morning prayer of a mania, who voluntarily became the outcast of the desert:—

Lauded be thy name forever,  
Thou of life the guard and giver;  
Thou canst guard thy creatures sleeping,  
Heal the heart long broke with weeping.

God of stillness and of motion,  
Of the rainbow and the ocean,  
Of the mountain, rock and river,  
Blessed be thy name forever.  
I have seen thy wondrous might,  
Through the shadows of the night;  
Thou who slumb'st rest or sleepless,  
Blest are they thou kindly keep'st.

God of evening's yellow ray,  
God of yonder dawning day,  
That raises from the distant sea,  
Like breathings from eternity,  
Thine the darkness of the night,  
Thine are all the gems of even.  
God of Angels! God of heaven,  
God of life that fade shall never!  
Glory to thy name forever!

## FOR ZION'S HERALD. EXTRACT OF A LETTER

WRITTEN BY A YOUNG MAN TO HIS AGED SISTER, AT A DISTANCE.

December 31st, 1834.

HONORED FATHER—Thursday was Christmas; and it connects with the anniversary of our Saviour's advent the semi-centennial birth day of the Methodist Episcopal Church. We observed it by repairing to the house of God, and were addressed by the oldest minister in the vicinity, Rev. ASA KENT. The day was one of lively interest to the Methodists; but there was "one other consideration" so personal that it unhinged my feelings. It is said that impressions made on the heart of a child are the most durable, and here their imprint was tested. The preacher, from whom I last heard a sermon when but five years old, reminded me of scenes associated with my tenderest years, that are as thrilling as recollection is clear. Perhaps it will recur to you when told that the occasion was a quarterly meeting at your own house—the speaker near the east room door, and a part of his audience in two others,—the portable pine pulpit on which he stood, having, like himself, neither paint nor varnish,—his sober, unaffected demeanor—preaching with spectacles on, and the old family Bible before him. Particulars may have faded from father's memory, but the child has them in lucid retention. What is uncommon for an itinerant, his appearance is yet the same,—really the monument of former times.

Let me not be charged with vanity or romantic feelings for what I say: it has no such impious effect with me. No incident has occurred in my life that has so strongly remembranced me of the debt of gratitude contracted in infant years. How then shall I trifle with this matter, when it is known that for all those privileges much may be required. So often have we been blessed with the pious advice of so many different ministers, that few pamphlets which visited our dwelling were examined with more interest than the Annual Minutes. But how changed is that catalogue of names! ASBURY and SABIN, GARRETTSON and GEORGE, with other oracles of celestial light, have shot through our horizon and disappeared. The bones of Sabin are in the South; Garrettson

sleeps in the beautiful plains of Rhinebeck;—but your other kind family friend is laid down in "the grave of Branch,"—a lonely spot in the West!

Sweet memory! bless their labors dear.  
Let converts drop a grateful tear  
For him who sought the distant sheep,  
Through western wilds, o'er rugged steep,  
His scattered flock feel oft to moan:—  
With them he lived, but died alone.

Brother Kent referred to our numerical increase, and looking forward to the end of another half century, inquired who of us would be here. "I am admonished that I shall not," said he, and reminded us of a great responsibility resting on the Church.

We are chiefly young, and a very few can be found, who with you have spent four-fifths of the past period with that people, once every where spoken against. Persecutions were safe trials, but what flattery will do with us I know not.

He cautioned us with earnestness to beware, remembering our high calling. He made no ungenerous comparison between Whitefield and Wesley, but recounted the more lasting effects of the class meetings, instituted by the latter. I think you have told me that yours consisted of five persons at the commencement. I always think of your first leader, when we visit the battle field, because I have heard him tell how he was wounded on the 17th of June; and being left behind in the retreat, was necessitated to shoot a Briton to avoid being taken. It was a painful recollection to that good old man, that he had reason to fear he had hurried a soul out of the world unprepared; and I was sorry that mischievous young men were so often disposed to request a rehearsal of the affair, knowing as they did that it occasioned him unpleasant feelings: but his sufferings are over; we trust he is with the spirits of just men made perfect.

With filial emotions I would remain,  
Your dutiful son, N\*\*\*.

FOR ZION'S HERALD.

LOOK AT THIS!

A female about forty years of age, residing in this vicinity, while under incubation, fell into the fire, in her own mansion, which put an end to her life. This took place in December last. She was the wife of a dissipated tippler, and the mother of three living children. The house was left about an hour with the mother and the youngest child. During this time the child escaped out of the smoke of the mother's torment to the door of the mansion. A painful scene to behold!

How can the vendors of ardent spirits, who continue in this traffic, "escape the damnation of hell," while the declaration of Jehovah, recorded in 1 John iii. 15, remains unaltered, is a question I want them to decide.

S. LEONARD.

East Windsor, Jan. 12, 1835.

FOR ZION'S HERALD.

GEORGE THOMPSON, ESQ.

MR. EDITOR—I wish to say a few words to your readers concerning this distinguished Christian, who is now on a visit from England to this country; and I do this for two reasons:—one is, because I believe I shall, in this way, confer a favor upon my brethren in the ministry, as well as the members and friends of our Church generally, so far as I may be the means of making them acquainted with such a man as I know Mr. Thompson to be. The other is, because I am under the solemn conviction that we owe it to the cause of God, as well as to the character of this eminent philanthropist, to counteract, in some way, the prejudice which some of the religious periodicals of this country have been the means of erecting in the minds of the American public against him. If Dr. Hewitt had met with the same kind of opposition in England, when he was sent there to lecture on the subject of Temperance, that Mr. T. has experienced in this country from some professing Christians, it would forever be considered as a blot upon the character of that nation. And what if the agent whom some of the members of the New York Conference contemplate sending to England to advocate the claims of the American Colonization Society, should be denounced after he arrives there, as a "pedlar of a foreign civil commodity," or as a "foreign emissary, who had better stay at home!" it may be questioned whether some of us would consider this as the most *Christian-like* reception, or one which became a *Christian* people.

What gives Mr. Thompson a peculiar claim to the attention and affections of all good people in this country, is, he is a *Christian*, and in this character he visits us, not to meddle with our politics, but to exhibit as far as he is capable of doing it, the spirit and tendency of the Christian religion. And if unaffected humility, an amiable disposition, courteous manners, and a heart full of love to God and mankind, with a mind elevated and refined by the lights of science and a knowledge of the world, serve in any way to make one a gentleman, then it is certain that those who know George Thompson, have justly rendered to him this appellation; and I do not hesitate to add, that no intelligent person will, for a moment, refuse him this title, who has ever had an hour's acquaintance with him, or listened for any time to one of his appeals in behalf of "those that are in bonds."

To such as know Mr. T., I am well aware, it is altogether unnecessary to say any thing of this kind; but it will be remembered, that he is not generally known in this country, that he is a *stranger* among us, and many have been prevented from hearing him, probably, by the calumnies which have been cast upon him so unjustly; and when I compare some of the statements in the papers alluded to above, with Mr. Thompson's spirit and conduct, I feel ashamed and mortified to my heart's core. Those capable of judging, pronounce Mr. Thompson's eloquence of the very best kind; he is certainly an orator of more than ordinary powers; many of his efforts are masterly beyond conception. Indeed, I can scarcely conceive how one could well be otherwise, when on such a theme, and with the intellectual and moral power which Mr. T. has at his command.

The rich specimens of his truly Christian eloquence which he has given in some of his lectures on Slavery, are as far beyond description, as it is beyond the power of ordinary speakers either to equal or to copy them.

Mr. Thompson visited this place, and lectured in the Methodist church, to crowded audiences, last Sabbath afternoon and evening, and also on the Monday evening following. The students and faculty of the Theological Seminary attended, with the citizens generally, who will long remember with gratitude his labors of love among them. On Monday afternoon, he held a public conference with the students and some of the professors in the Seminary, which was exceedingly pleasant and interesting, as Dr. Woods himself testified at its conclusion. It was, to me, a novel sight, to see this unassuming layman surrounded by the doctors and members of that famed institution, while they "heard him," and "asked him questions." His labors here have done, and will yet do, much good, I have no doubt; indeed, he cannot but be prospered, for *God is with him*, and perhaps but few individuals share more largely in the sincere affections and prayers of God's people than does GEORGE THOMPSON. Reader, if you doubt it, hear him for yourself, and then judge.

LA ROY SUNDERLAND.

Andover, Mass., Jan. 13, 1835.

\* See the Christian Advocate and Journal No. 341, and other numbers of the same paper. And see the following extract, also, which we take from the "Glasgow Chronicle" of Oct. 24, 1834, a respectable paper published in Scotland:—

"The New York Advocate," quoted in the "Glasgow Courier" of Tuesday, and in the "Free Press" of Wednesday last, *strenuously* states, on the authority of an evening paper, that Mr. Thompson "has come to this country (America) at the instance of a society of ladies in Scotland, to advocate the cause of the abolitionists." The New York Advocate, we understand, is the organ of the American Methodists, and strange to say, is deemed *hostile to the abolition cause*. It was therefore quite accordant with the Courier's well known predilections in regard to Slavery, as well as with its violent abuse of Mr. Thompson, to quote from such a journal, and as confirmatory of the adage, that "like draws to like!" The fact, however, is, that Mr. Thompson was originally invited to embark in the mission to America, by the "New England Anti-Slavery Society"—who deputed Wm. Lloyd Garrison to visit Great Britain for that and other purposes. The Emancipation Societies of Edinburgh and Glasgow were successively formed in support of Mr. Thompson's mission, and lastly, the "British and Foreign Society for the Universal Abolition of Slavery and the Slave Trade," was instituted in London a few months ago, having auxiliaries in many English towns. Mr. Thompson, then, is not only the agent of the societies in Edinburgh and Glasgow, but also of that in London.

FOR ZION'S HERALD.

## THE EXTENT OF CHRISTIAN PRIVILEGE.

MR. EDITOR—In a former communication I attempted a description of the state of one blessed with the enjoyment of the direct witness of present acceptance with God. The importance of it to our stability, happiness and usefulness, together with the means of obtaining it, were alluded to. A few more remarks on the same subject may not be uninteresting. After a careful and prayerful investigation, the conclusion appears to me inevitable, that those churches where the direct witness of the Spirit is not distinctly recognized as a doctrine of the gospel, and its attainment exhibited as the high privilege and imperative duty of the believer, and of course where it is not experienced nor enjoyed, must necessarily be in an immature condition. They cannot have fully apprehended the genius of the gospel, nor entered into the glorious liberty of the sons of God. Many, no doubt truly sincere, like some of the disciples of old, have not so much as heard whether there be any baptism of the Holy Ghost.

Whatever may be the fact in relation to the extent of Christian experience, indifference on the subject is incompatible with the teachings of grace, and therefore with the Christian character. It should be a matter of solemn examination. If true, it is replete with interest, for it presents a privilege of a most valuable character to every believer.

The principal end of religion is conformity to and communion with God, both in this world and the next. This is designed by all the means of grace. For this we pray in secret, unite in social worship, and engage in public acts of devotion. To deny it, is not so much to disprove its truth, as to demonstrate our own ignorance of the very nature of religion. Such an one's piety may be sincere, his creed orthodox, and his mind may be considerably elevated when listening to the well turned periods of a glowing rhetoric, or the beauty of highly wrought sentiment, or the sublime themes furnished by our holy religion, but deprive him of these gratifications, and you take away all his religious comfort. His emotions are more sentimental than devotional; and perhaps more easily excited by scenes of fiction and the wonderful phenomena of nature, than by the exhibition of simple truths applicable to his moral state, and therefore infinitely more important. He is seldom, if ever, conscious of that emotion which arises from an overwhelming view of the amazing condescension of God in pardoning and justifying a guilty rebel.

In urging the believer to obtain the direct witness of the Holy Spirit and personal holiness, we do not necessarily become the advocates of excitement. Nor would we deny that there may be a species of religious excitement, not only undervalued from, but directly opposed to the spirit of vital piety. But that there can be deep religion without any excitement, is equally untrue. The evil lies not in excitement, simply considered, but in the character of the emotions excited. If merely animal or merely intellectual, they cannot be spiritual,—proceeding from and in accordance with the Holy Spirit. Neither can the

excitement arising from party spirit, nor from advocating a favorite theory, with any more propriety be denominated holy. But does it follow from hence that there is any danger of having the emotions of contrition, submission, gratitude, a hatred of sin, and a love of holiness, too deeply and uniformly excited? Are not these emotions essential to the Christian character? Can one otherwise be a Christian?

It must therefore be immensely important to have these emotions constantly in exercise. The want of uniformity in love and obedience is the bane of Christianity. Perhaps there is no evil more injurious to the church at the present day, than a disposition to depend on seasons of excitement. Deep personal religion is the only cure for it. As a general thing, just in proportion to depth of personal piety in the church, is the extension and perpetuity of the work of God among those who surround her altars. Now to remedy the evil of lukewarmness, we do not propose excitement merely, but the introduction of the action of a powerful principle,—living, saving *faith*. Through it grace will be constantly communicated, and eternity realized. All those awful and sublime considerations derived from the unseen world, concentrated in this powerful focus, will be brought to bear directly on the heart. Its possessor will now live for eternity. Instead of being occasionally excited, he will be constantly moved to every good word and work, and thus present the beautiful, though in too many cases singular example, of a uniformly devoted Christian.

J. HORTON.

Lynn, Jan. 6, 1835.

FOR ZION'S HERALD.

## REVIVALS OF RELIGION.

MR. EDITOR—In a late number of Zion's Herald one of your correspondents has given an account of a revival of religion, which, in my opinion, and in the opinion of many others, contains two or three objectionable sentences. They are as follows:—"Though fifty or seventy-five have been at the altar for prayers at one time, and many other circumstances have occurred which tend to excite strange feeling, not one single extravagance has been committed. No unmeaning and tumultuous praying or exhorting—no unmeaning sounds or words—no distorted features, or convulsive struggles—no wild and discordant singing or shouting: in a word, nothing has marred the solemnity of our meetings, or even mitigated their influence on the minds of the people."

Now, sir, the above makes me think of an expression of Nebuchadnezzar,—"Is not this great Babylon that I have built?" But the principal objection to the piece is, it seems to implicate the Church, both in her ministry and membership. It implies, that "extraneous," "tumultuous praying and exhorting," "unmeaning sounds and words," "distorted features," "convulsive struggles," and "wild and discordant singing and shouting," are common among us. Otherwise, why is he so particular to say that these evils have not been connected with his revival? Such a representation we might have expected from our enemies, but I am sorry to see it from the pen of a Methodist preacher. I have seen, and labored in, a few revivals of religion in different parts of New England; but I have never witnessed the evils that my good brother and his people seem to be so free from. I can see nothing peculiar in his revival, except it be that neither the devil nor the wicked were irritated—and in those "other consequences infinitely more glorious," which he did not explain.

I do not think the brother intended to implicate the Church, but his communication certainly implies that the disorders of which he speaks are allowed at least in some revivals of religion among us; but so far as my knowledge extends, this is not the fact. I have indeed seen the penitent tear, and I have heard the cries of the sorrowful, and the shouts of the redeemed; but as for "unmuzzed and tumultuous praying," "unmeaning sounds and words," "distorted features," &c., I have now where seen them. Now had it been a fact that those things had existed among us, would it be good policy to publish them to the world? Would it not be better for this brother, if he knows of any such disorders, to try to correct them more privately?

I would thank my dear brother to read the history of the revivals in the early ages of Christianity, as laid down in the Acts of the Apostles, and then inform us whether there were, in his opinion, any "distorted features," and "wild, unmeaning, discordant and tumultuous" exercises on those occasions? And I would thank him also to tell us, whether his late revival most resembled those connected with the ministry of the apostles, or that which a certain clergyman in this state once gave an account of, who, after stating many interesting particulars of the work, as the climax of the whole, said, it was still, to a miracle.

EPHRAIM SCOTT.

Westfield, Jan. 12, 1835.

[We have received one other article beside the above upon the same subject, signed "SCRIPTURARY." The reason that induced us to refrain from publishing it were, that no name was appended, and we presumed no serious injury would occur from brother Porter's article. It appears, however, that others think differently. We doubt not that the intention of the author in printing the obnoxious sentences can, and will be rendered satisfactory. It is almost impossible in writing a brief communication for a periodical, to throw around each thought all the guards that may be necessary. Much must, consequently, be inferred from the general character of the article, and from the known sentiments of the author.

We would not now be understood as defending Mr. Porter, but design our remarks as *general* in their application.—ED.]

Virgil was so fond of salt, that he seldom went without a box full in his pocket, which he made use of from time to time, as men of the present day use tobacco.

Handel was such a miser, that at the same time that he was in the receipt of fifty pounds a night from the opera, he was frequently known to wear a shirt for a month to save the expense of washing.



## Religious Intelligence.

FOR ZION'S HERALD.

## PLYMOUTH CHURCH, N. H.

Mr. Editor—I would say to the friends of Zion, that our prospects on this circuit are flattering. We have realized a gradual gathering of souls ever since camp-meeting at this place last fall.

Soon after camp-meeting a glorious revival commenced in the Baptist church at Rumney, where we now have a flourishing class. One conversion is so remarkable that I beg leave to mention it.

A Mr. W. in that place has, for a number of years past, been a decided infidel; and by his superior natural and acquired abilities, has gained no small eminence in the estimation of the learned. He stood firm amidst all the surrounding excitement, until he was solicited by a young man, who was converted at camp-meeting last fall, to pray for himself twice a day for a week, while he should remember him as often, at the throne of grace. This his candor could not oblige him to do.

At first he laughed at himself, but before the week expired, light burst upon his soul. He immediately renounced his infidelity and took up the consecrated cross, which has borne in holy triumph ever since. He long endeavored to kindle his devotions at the stars but could not until he caught fire at the Star of Bethlehem. He now speaks of the gospel plan of free salvation with kindling raptures, and shouts "Victory" through Jesus' blood. Reformation is progressing in different parts of the circuit, and present appearances seem to portend an increasing shower. Infidelity now stands aghast! and crumbles beneath the tread of God's all-conquering power.

I. E. JONES.

FOR ZION'S HERALD.

## PORTSMOUTH, N. H.

DEAR BROTHER—It will no doubt afford pleasure to many of your readers to learn, that the great revival of the last year has added much to the strength of our Zion in this place. I think I have never been acquainted with the subjects of any revival that have more generally been steadfast; but few have turned entirely away. The great body of the converts are trying to live, and many of them hungering and thirsting for righteousness.

The old members are mostly well engaged. We have of late had the happiness of seeing the work of the Lord much revived in the church, and several sinners converted. Our meetings are lively and interesting; and our prospects for still greater work encouraging.

ELIZABETH SMITH.

FOR ZION'S HERALD.

## SPRINGFIELD, MASS.

The Lord is pouring out his Holy Spirit upon us in this place. Last week we held a four days meeting, preceded by a day of fasting, humiliation and prayer. On fast day there was a general conviction among us that a reformation was at hand. This conviction was realized at our protracted meeting. The almighty energy of the Divine Spirit attended the first sermon, in the awakening of one immortal soul to a sense of his lost condition; and through all the meeting the word was confirmed with the same demonstration. At the close of the meeting, it was found that between forty and fifty souls professed to have obtained peace with God through our Lord Jesus Christ. Nor has this blessed work stopped. Many since the meeting closed have found redemption in the blood of the Saviour, and others are trembling and weeping at the foot of the cross.

Springfield, Jan. 19, 1835.

B. OTHEMAN.

FOR ZION'S HERALD.

## THOMPSON, CONN.

In my last I stated that God was then blessing us by the outpouring of his Spirit. I have only to add, that for a number of weeks past, the Lord has visited this town in mercy. There have been several accessions to the Baptist Church, and upwards of fifty to the Methodist Ch. Church. A number more have passed from death unto life, who have not united with any church. Several are seriously inquiring the way to heaven, and we still are looking and praying for a more plentiful shower.

H. BROWNSON.

FOR ZION'S HERALD.

## SLAVERY.

NO. III.

Mr. Editor—Some of the legitimate fruits of Slavery were brought to view in my last number. Permit me to continue the same subject in this. It is not pretended that all slave-holders are equally cruel; but it is well known that many slave-owners and slave-drivers treat human beings with much less mercy than most people treat their beasts. Slavery, in its mildest form, is bondage and oppression; and in its worst form, it is a thousand deaths in dying one. Thousands of our American citizens die every year an *unnatural death*. Now, let us suppose that but one in twenty of the slaves in the United States (which supposition is probably by far too favorable to the part of slave-holders), suffer the horrible cruelties which were brought to view in my last, and which follow in this, there would, then, stand up before us an army of no less magnitude than one hundred thousand (many of whom are innocent females and children), whose sufferings in many instances more than equal the horrors of a Roman inquisition! And is this a matter of small moment? Is it of no consequence whether hundreds of thousands of our American citizens be freed from their prisons, chains, strip and wounds, immediately, or a hundred years hence, or never? Suppose our sons and daughters were among that host who are covered with nothing but stripes and blood? Or suppose that this great army of sufferers were *whites*? Should we then content ourselves by merely saying that we are opposed to Slavery in the *abstract*? And yet, in the sight of God, the case is the same.

I now proceed to bring to view a few more series of cruelties, from the multitudes that exist in the slave-holding states.

Some years ago a Baptist minister of Vermont was appointed a delegate to a number of Baptist associations. When he arrived in Philadelphia, he professed his intention to attend several of the associations in Virginia; and was especially anxious to comprehend the true character and operations of Slavery. Only about one-fourth part of the time which he had specified for his absence had elapsed, when the green mountaineer was at the deacon's house in Philadelphia, and accounted for his speedy return by a statement to this effect: He had travelled on, gradually becoming more and more dissatisfied with the scenes which he daily witnessed, until he arrived near the Appomattox river, where he was received at the house of a slave-holder, on the evening prior to the meeting of the association. The next morning after breakfast, he proposed to take a walk; and by a circuitous road, unperceived, he obtained access to the worn out slaves! From them he speedily heard the heart-rending recital of their awful prison-house, the female violations, the unnumbered stripes, the direful privations, and the frenzied despotism, which were ever their inalienable portion. He also became acquainted with the audacious measures which were always adopted to impede among them all moral and religious instruction. About eleven the horn sounded, and the working-bands returned from the field to breakfast. The hard corn dough, which a hog can scarcely masticate, and insipid hominy, which hunger itself almost rejects, were their only food; and time until sunset would not be allowed to swallow any more even of that.

About 1 o'clock a number of ministers and delegates of the association having arrived, they were invited to a sumptuous dinner. The New Englander offered his choice of the whole, but his stomach

was so *evangelically delicate* that he could not eat. To all the apologies, entreaties, and apparent sympathies which encircled him, he finally ventured to make this homely reply: "My conscience will not permit me to partake of this food, while the people who work for it never taste a morsel of necessary sustenance from one end of the year to the other. If I eat any thing it will be a plate of that hominy, or a slice of that corn bread which the colored people had for their breakfasts." A bag of rattlesnakes laid loose among them could not have disturbed them more. The test was decisive and complete. Immediately after dinner, he was advised to go away the greatest possible distance that night, for if he staid, he would surely be killed; and as a consequence, the Christian fled from the American Sodom, to detail the facts to his brethren in Philadelphia.

Mr. S. engaged a carpenter, whose name was K., to repair and enlarge his house. After some time had elapsed, K. was awakened at a very early hour in the morning, by piteous mourning and shrieking which harrowed his heart. He arose and quickly dressed himself, and following the sound, at length discovered a colored woman, naked to the loins, tied by the neck to a rail of the fence, while S. was lacerating her with a whip or lickeroy rod which he held in his hand. K. instantly commanded the brute to desist. The slave-driver maintained his sole jurisdiction over his slaves, and threatened K. that he would also punish him for his interference. But K. would not be so easily intimidated. He never could tolerate such merciless barbarity toward any woman; and finding all other means unavailing, he finally threatened him with a public exposure. S. finally released the woman, ordered her to her cabin, and went to bed to sleep over his morning's benevolence, and K. remained upon watch.

A second occurrence of the same character soon took place. This was attended almost by a personal combat by the slave-driver and the carpenter. The cruelty was more aggravated, and K.'s indignation more intense. The approach of daylight only served the disputants. K. released the woman, and dared S. to pursue her to vent upon her his wrath. These scenes placed S. and K. in a new relation. The former was on the alert, that the latter might not ascertain from his slaves the additional agencies which they endured; and K. was well awake to interpose his shield whenever an opportunity offered; but as his employments were restricted to the house, he could know nothing of the scenes which took place in the distant barns and fields.

At length a third and final encounter took place just before the glimmer of daybreak. Silently K. appeared before S., and presenting his fist,—"Strike the girl again and I will fill you to the earth." Choked with rage, S. could scarcely utter,—"Stand off, or I will scourge you worse than that bitch." K. seized and wrested his whip from his hand, released the young woman, wrapt her rags around her and sent her to her hotel. Without doubt had S. been armed, the carpenter would have been murdered for his philanthropy.

The carpenter soon after arranged his affairs, packed up his tools, and prepared to depart. "Where are you going?" demanded S. in a blustering tone. "I am going to return home," avowed K. "Then I will pay you nothing for what you have done," retorted the slave-driver. K. replied,—"I will not stay here a day longer; for I expect the fire of God will come down and burn you up altogether, and I do not choose to go to hell with you."

A slave-driver was once discovered with a colored citizen tied to a log. The man was lying on his face, uncovered from his neck downwards. His driver had been lacerating him most mercilessly, until his back was one entire mass of blood and flesh cut up in pieces, which were commingled and slowly amalgamating together. To complete the tortures of his writhing victim, who could scarcely move on account of the fighting with which his back was covered, and feet were bound to the tree, the driver caught a large cat, and so fastened the animal, that in trying to get loose, its claws tore the slave's already gory back, until the villain's vengeance was glutted; when he released the cat, administered the usual plainer—salt, pepper, vinegar, &c.,—and ordered the son of a nigger to resume his labor.

A minister in Virginia once said to a friend,—"A member of my church has lately whipped a colored man to death. No body saw it except his slaves." "What shall I do?" His friend replied,—"I hope you do not mean to continue him in your church." The minister remarked,—"How can we help it? We dare not call him to account, for as we have no legal testimony, he would sue all the officers of the church and ruin us." The minister passed off, not only unpunished, but even unnoticed, either by ecclesiastical discipline or the civil authority.

Some years since a man in Virginia, after a long trial, was acquitted for the unrelenting and undisputed killing of a young woman, who had died from the mortification of her lacerated body. Her body and her legs were literally cut in pieces. A more barbarous, slow-paced, malignant murder, can scarcely be found in the annals of history. The facts could not be denied, and yet he was acquitted. It was maintained in his defence, that the woman was his property as much as his sheep, and that he had a legal right to do as he would with her. One of the judges for the ruffian expressed his surprise at any judicial investigation for whipping a slave to death; for, said he, "in that part of Virginia where I was born, it would be considered the greatest insult possible, to take any notice of a gentleman for killing a negro!" The lawyer's statement was undoubtedly correct.

In Fleming county, Kentucky, a slave-holder, in consequence of an unjust suspicion, fell upon his slave, beat him in the face, and mashed it in such a manner, as soon terminated his life; yet by it he incurred not so much as a prosecution.

A young lady who visited a certain Kentuckian, received unexpectedly a most painful shock, by beholding one of those terrible things that are sometimes done in the kitchen. In the parlor, every thing appeared well; but alas! she unfortunately stepped into the kitchen. There sat a poor old black woman with one of her eyeballs hanging on her cheek! It had been torn from the socket by the hand of her mistress! This shocking cruelty was committed with impunity—no law could possibly reach the case. The tale of the poor sable sufferer would not be heard in court.

Kate was a domestic slave, and is stated to have been guilty of theft. On the 24th of July, 1826, she was confined in the stocks, and was not released until the 8th of August following, being a period of 15 days. The stocks were so constructed that she could not sit up or lie down, and she remained in them night and day. During this period she was flogged repeatedly, and red pepper was rubbed upon her eyes to prevent her sleeping. Tasks were given her which were beyond her powers, and which she could not perform in consequence of the pepper having been rubbed in her eyes; but she was flogged for failing to accomplish these tasks. When she was taken out of the stocks she appeared to be cramped, and was then again flogged. The very day of her release she was sent into the field to labor, but on the evening of the third day she complained of fever; and that evening was taken to the negro-house and again flogged. The next morning at seven o'clock she was taken to work in the field, where she died at noon.

The above facts are selected from such sources as are within my reach, and are only a few among many of a kindred character. Volumes might easily be filled with similar instances of the cruelty of slave-holders and slave-drivers. Enough, however, have been adduced to show that hard labor, together with nakedness and hunger, are not the greatest evils which the poor slaves have to endure.

Slave-holders support the slave trade, and they are, therefore, in some sense, responsible for the wickedness and cruelties of that nefarious practice. My next number will be upon this topic.

O. SCOTT.

Jan. 22, 1835.

## ZION'S HERALD.

BOSTON, WEDNESDAY, JANUARY 28, 1835.

## POPEY IN BOSTON.—A FACT.

Do not pass this article by, gentle reader, without giving it a careful perusal,—nor without thinking over it, and weeping over it. Is it a fact that such things are done here—here, where independence of opinion is so strenuously advocated? Yes, in Boston liberty of conscience is opposed by PHYSICAL FORCE.

The following facts came to our knowledge during the past week, of the truth of which there can be no doubt.

A very interesting, amiable and intelligent boy, about 17 years of age, of Irish descent, last December commenced working as an apprentice at the printing business, in an office in Cornhill. His parents are Papists, but he has been skeptical respecting the truth of Popery, for some time past. His parents discovered it, and with the genuine spirit of the Church, began to take incipient measures to bring the boy back to the faith.

On the evening of the 1st of January, his mother requested him to go to confession; but he evaded the request.

January 6th, he met his father in the street, who wished him to go home with him to converse with one of the priests. The ecclesiastic urged the importance of his being "confirmed," and receiving the sacrament, saying, *he should obey his parents in matters of religion*. Upon the boy's saying, incidentally, that he had a Bible given him as a new year's present, the priest said, "The Bible was not made for common folks to read, but only for the ministers of the Church."

The next day he went home again. His reverence was immediately sent for. When he entered he accosted the lad thus,—"You wretch! how often must I come to see you for nothing!" The boy replied,—"I did not send for you." An old woman who was listening asked him how he dared talk so to a priest. "Don't you know," said she, "that he could strike you dead, and has power to remove mountains!" The priest heard this, but did not contradict her. The woman said, "If ye war my son, I'd chain ye ind the house, and satisfy myself by bating ye. I'd make ye a Caterie." His father told him "if he was going to leave the Roman Catholic faith, to quit his house, and never come there again, and never speak to him hereafter." He got into a towering passion, snatched up a stick of fire-wood, about two inches thick, and struck him, saying that "it would be a charity to kill him."

The ensuing Saturday the father called at the printing office, and ordered the youth to go to his boarding house, get his clothes, and return home. Through fear of ill treatment, he refused.

On Monday morning the father called again, and promised if he would return home, not to talk with him on the subject of religion. Consequently he went. When he arrived in the house, his father took him by the hair, struck him several times, and knocked his head against the wall. He then took off his clothes, and made him put on some sailor's apparel, and told him if he attempted to escape he would murder him. Several men were stationed on the stairs and around the house as guards. After being locked up for a day and a night, in the upper chamber, and beaten several times severely, by the advice of the priest, he was released, and told to leave the house immediately, and never enter it again.

Thus was the boy sent from the home of his parents, a wanderer over the face of the earth, because he chose to adhere to that belief which he thought most consistent!

We have the names of all concerned in our possession. One thing should be particularly remarked, viz., that the father was apparently the instrument, merely, of the Boston Popish priesthood.

The comment we leave with the reader; but we would just say that we have not done with the subject.

P. S. Since writing the above we have had another interview with the young man. He has received warning from a brother not to go alone near his father's house, as the Popish priests in that vicinity threaten to kill him. One of them said he "didn't think any thing of killing a Protestant."

\*She, to prove this, related the following miracle:—A priest blessed a poor woman's corn in Ireland. Shortly after, during an inundation, all the corn in the whole town was spoiled but hers! Another priest, as she stated afterwards, always lighted his candle without any fire!

By the way, this same holy man, as the old lady acknowledged, was a very *arrogant personage*;—he would drink his wine and swear with the bravest of them.

## A PETITION FOR AN INQUISITION.

The following we have recently received, to be transmitted through us to the Honorable House. The reader will perceive that it is signed by the controlling powers of the Church of Rome;—of course, it comes sanctioned by high authority:

To the Honorable the Members of the House of Representatives, now assembled in the City of Boston, and State of Massachusetts:

We, the undersigned, do humbly shew,—"That, whereas our beloved country has until this time been destitute of an Inquisition,—we do therefore petition your honors to appropriate land in the vicinity of Boston upon which to rear a suitable building, with dungeons and implements of torture, conformable to this good and wholesome Inquisition,—and that all offenders against the peaceable and lovely religion of Popery may be tried by Ecclesiastics only, without reference to civil authority. And we bind ourselves, if this petition is granted, to construct it with sufficient strength to prevent the cries of the offenders against the faith from reaching the ears of the public; and the implements and executioners therein used shall be of the most approved kind heretofore employed in similar institutions."

In behalf of the Sons of Belial generally, ANTI-CHRISTIAN, UNLAWFUL ZEAL, LOVE OF POWER, PRETENDED HOLINESS, COVETOUSNESS, SABBATH BREAKER, INTOLERANCE, DEMONIC CRUELTY, PRIVATE REVENGE, BIBLE CONCEALERS, SECRET MURDER, UNBLESSED IMPUDENCE.

A correspondent in New York writes, "I advise you to wear a coat of mail if you continue to battle the Catholics so furiously. One of the vile 20,000 may give you a memento of his love under the fifth rib." Thank you, neighbor, just as much as though we followed your advice. If we were to trust our life to the tender mercies of Popery, we would sell it for the snuff of a rushlight—and then gain by the bargain. But we fear not. God is our refuge.

FOR ZION'S HERALD.

## DISCUSSION OF SLAVERY.

Mr. Editor—I have read with no ordinary emotion the articles which have appeared in the Herald on the subject of Slavery; and am constrained, from a conviction of duty to my fellow-beings to say, that the resolution of the Association opening your columns to the discussion of the subject, together with the spirit of the articles from Rev. O. Scott, have my entire approbation. I am aware that it is thought that the subject is of too exciting a character to be discussed at the present time, and especially in a religious periodical. These considerations have weighed much with me. But after prayerful deliberation, I am persuaded, at least, of the importance of discussion. We have arrived at a fearful crisis in our civil history when cool men may not discuss a moral question;—a question which sooner or later must come home to the understanding and heart of every American patriot. Much has been said on the subject, there are doubtless, even in New England, vast numbers who know little else of Slavery than that it exists. On its character and tremendous con-

sequences, both to the slave and his pretended owner, and to the nation, they have never thought. Yet as a nation and as individuals, we are responsible for the consequences, at least in so far as we might have lent our aid to prevent them. I am far from supposing that indispassionate discussion must necessarily lead to undue excitement. We pray our southern brethren, and would if possible help to relieve them from a burden which, while it remains, must hold in jeopardy their dearest interests both as individuals and as a community. But I forbear, lest I commence a work which I only intended to approve—discussion.

Lynn, Jan., 1835.

Mr. Editor—I am one of the thousands of your constant readers who sincerely rejoice that the columns of the Herald have been opened once more for your correspondents to speak in behalf of the poor slave. Their names have long been permitted to tell their story, now let those who are in bonds have the privilege of speaking in their own behalf; or let those who "REMEMBER THEM" according to God's word, have an opportunity of speaking for them.

I remember having proposed this subject for the serious consideration of our preachers and people, in the old Zion's Herald, more than ten years ago; and it was then objected, the same as it is now, by some, that a discussion of the slave question here at the north would only make the condition of the slaves at the south so much the worse, and therefore it was thought best to be silent and say nothing about it. But has the condition of the slave population of this country been made any better by our silence upon the subject? Shall we ever have light without admitting any thing into our papers or into our churches upon it? I think not.

When the subject of colonial slavery was agitated so extensively in Great Britain, the Wesleyan Methodists, both preachers and people, engaged in it unanimously, without a dissenting voice; and the Conference took it up and passed a number of spirited resolutions expressing their just abhorrence of the sin of slave-holding, and urging their people to labor and pray for its immediate and universal abolition. May the time soon come when our Conference shall imitate the Christian-like example of their elder brethren in England.

LA ROY SUNDERLAND.

January 23, 1835.

\*The "American Union," mentioned in a recent number of the Herald, calls slave-holding a "wrong," simply. Quite a softy word this. A thousand things may be "wrong," which could not be sin. To call white *black*, or black *white*, by mistake, would be "wrong," but no sin, surely. A house may be built "wrong," a word may be spelled "wrong," without sin. Now if the "American Union" believe that there is any sin in the "wrong" of slave-holding, why do they not say so?

MISSIONARIES MURDERED.—Two missionaries have recently been murdered, while making a tour into the interior of Sumatra. Their names were Henry Lyman and Samuel Munson. They had been laboring in the Indian Archipelago for some time, under the direction of the American Board of Foreign Missions. It was deemed advisable and safe for them to explore the island. On the fifth day of their tour, the 28th of June, they unexpectedly came upon a fort, and were brutally attacked by armed savages. Their interpreter took flight and they could not of course make known their pacific designs. Each of them left a wife in that strange land, and among that strange people. Their afflictions must be very heavy. In September they were in Batavia, under the kind care of the Rev. Mr. Medhurst, of the London Missionary Society. We learn that their pecuniary wants were amply supplied. But oh! how lonely their condition.

The trees are lovely, the flowers are beautiful, but they are not the flowers and trees of my own country,—they say nothing to me. The book riples gently over the plain, but it murmurs not for me. The clouds pass over, but they are not the clouds that once they were. The air is mellow, but it brings heaviness to me. The exile is every where alone. God guide the poor exile.—S.

## INNUENDO OF POPIH PRIESTS IN THIS CITY.

A great evil connected with the "MYSTERY OF INIQUITY," is the power exerted over the lower Roman Catholic class by the Priests. We have the most lamentable instances of it in Boston. BISHOP FENWICK, PRIEST TYLER, and the like, rule nearly twenty thousand of our own population!! These are taught to make a distinction between Americans and Popish foreigners, much to the detriment of the former. A line of demarcation is drawn, broad and deep. The following are a few facts which we would wish to have remembered.

Application was made to Bishop Fenwick, he believed, for the use of the church in Franklin street, in which D. Frost, Esq. might deliver a temperance lecture. He very unceremoniously and abruptly refused.

A young man who attended the Roman Catholic Church in this city, was, not many months since, reading the *Temperance Recorder*. He was told that it was heretical, and he was compelled to burn it up.

An adhering Papist recently stated that he heard one of the Priests say that "he would sooner have the meanest Irishman than the best American members of the church."

Papists are taught that nothing virtuous or true can emanate from the Protestant Church. "Where," asked one but little more than a week since, "is any Church which gives so many indulgences? (!!) The meanest vagrant might join it and have his sins forgiven." It has often been asserted to Protestants that the Priests did not profess actually to pardon sins, but merely communicated the fact that the penitent (what an abuse of the word!) was pardoned in heaven. This is merely intended to blind inquiry. They do profess to pardon sins (i. e. if they are well paid for it.)

## THE PROPHET IN JEOPARDY.

Matthias—who has power to destroy the world, if he believe his declaration, sanctioned by a sober conscience and a long beard—has not been able to prevent his being locked up in prison, or a Jury finding an indictment against him for murder. The following is an extract of a letter to one of the New York papers:—

On the morning of the 14th inst. the Jury brought in a bill of indictment against "Robert Matthews, otherwise called Matthias the Prophet," for the murder of Elisha Pierson, late of Mount Pleasant in the county of Westchester. The Court immediately suspended the other business before them, and ordered the prisoner to be brought up. He took his seat in the criminal box with a hurried, and for him, unusually embarrassed air. He exhibited his favorite modicum of beard; and his hair, which appears somewhat more grey than when we last saw him, was also in much greater length and profusion. The expression of his countenance was care-worn and anxious—and he seemed impressed with a reflection, that the present occasion was neither to be held in defiance, or treated with contempt. His dress was a green frock coat, adorned with braid, and frog buttons, lined at the skirts with pink and peagreen plaid silk; a green fancy silk vest, rather greasy, and stone drab colored pantaloons.

Mr. Nelson, the District Attorney, then called upon him to hear the indictment, which set forth his alleged crime in five several counts—the first charging him with having caused the death of Mr. Pierson, by mingling arsenic with his food, between the 1st and 6th of August, 1834; the second charging him with the murder by means of some metallic substance thus mingled, which was unknown to the Jury; the third, with having thus poisoned him with the aid of an accessory unknown to the Jury; the fourth, with having killed him by starvation whilst keeping him in duress and confinement in his own house; and the fifth, with having caused his death by withholding

from him, whilst thus confined, and suffering from a grievous illness, such nursing and medical attendance as were necessary to his recovery. Whilst listening to the part of the first count, which technically set forth that the poison had "entered the body" of the deceased, the prisoner's features acquired a slight expression of ridicule; but during the reading of all the remaining counts, he preserved an unbroken gravity, slightly inclining his ear, as if to hear every syllable distinctly, and erecting at regular intervals the tremendous beard on his upper lip in a manner which, at a less solemn juncture, could not have been witnessed without laughter. Still, neither in this, nor in any other peculiarity of manner, could we perceive any of the usual indicia, or concomitants of insanity.

After some discussion, the Court decided to adjourn the cause to the next term, which will be in April next, when, if we may judge from private information of high authority, a development of facts will be made, more extraordinary than any yet recorded in the annals of imposition and delusion.

BOSTON OBSERVER.—We have received the fourth number of this periodical, published weekly in quarto form, and beautifully executed. It is devoted to liberal Christianity, (or in other words, Unitarianism,) Sunday Schools, Literature and Intelligence.

WESTERN METHODIST PREACHER.—The first number of a monthly bearing this title has just arrived. It is published at the office of the Western Methodist, Nashville, Tenn., and edited by Rev. Messrs. Garrett & Maffitt. Price \$1 per year.

This number contains a very good sermon preached by Bishop McKendree. We wish the paper and typography—particularly the former—were as pleasing as the sermon.

WHAT IS THE CAUSE OF INFIDELITY? We answer—the corruptions of the heart, which "love darkness rather than light." The Editor of the Boston Observer, however, thinks differently. Among a variety of reasons he mentions a few which follow.

The theological doctrines, that we have inherited from the dark ages, must be discarded, before a universal belief in Christianity can prevail. So long as such notions as the Trinity, vicarious atonement, and the total corruption of human nature, are held up as the "bread of life sent down from heaven," men will turn away from the offering, though presented with the hand of an angel.

The days of David, Isaiah, Paul, Peter, and above all, Jesus Christ, were then the dark ages, for they distinctly maintained these sentiments, in their length and breadth. They preached them plainly and roughly. Unitarianism it seems, to accommodate infidels, would blot from the Bible the cardinal doctrines of Christianity. Is it so?

Another cause why Infidelity exists is religious excitement.—Among those who are now most zealous as promoters of Infidelity, are many who were once equally zealous as religious fanatics.

Say, Abner Kneeland, for an instance. It was religious feeling (was it?) that made him an infidel. Nay, rather the want of it. His profession, alone, would not sustain him. In order to save men from scepticism—so we understand the Observer—we must speak of the glories of paradise, and the sorrows of the nether world with all the calmness and iciness of a *stoic*! Heaven forbid!

The theory of the Bible, which regards the whole of its contents as emanating from the immediate inspiration of God, has furnished the infidel with a powerful weapon against revelation.

This caps the whole. The following doctrines, then, must be trampled under feet by the Church, before men can be saved from Infidelity:—

1. The Trinity.
2. The atonement of Christ.
3. The total corruption of human nature.
4. The Inspiration of the Scriptures.

We believe that persons generally would be restrained, if the suggestions of the Editor were universally followed, from avowing Infidelity—for this is it.

THE NEXT PRESIDENCY.—The anti-administration members of the Legislature held a meeting on the 21st inst. in the Representatives' Hall, and passed a resolution nominating DANIEL WEBSTER as a candidate for the next Presidency.

## PHRENOLOGY.

NO. III.

## ORDER I.—FEELINGS.

"The feelings have their origin from within, and are not acquired by any external impressions or circumstances. They must be felt to be understood; for they cannot be taught; in themselves they are blind and without understanding,—they do not know the objects of their satisfaction, and act without reflection." We may add that we have no conception of feelings, except while they are in action; and if at any time we wish to make observations upon them, we must, if there are no outward objects to excite them, place before our minds images of those things by which they are accustomed to be affected. In illustration of this it may be said that Christians, whose business is to keep their feelings in subjection to their intellectual powers, are sometimes, when not under the influence of certain affective faculties, apt to suppose that they might have been deceived in their views of their nature while under their influence.

The first of the two heads into which the feelings are divided is that of

## VITALITIES.

"Vitalities. This is simply a desire to live—from the Latin *vita*, life.

\* *Alimentiveness*. "The instinct to take food is commonly attributed to the nerves of the stomach, but I think this instinct or appetite may be distinguished from the sensation of want of food." We cannot say any thing in proof of this. Each one must reflect whether it is so.

1. *Destructiveness*. "The primary nature of this propensity is a simple impulse to destroy; it does not consider the object of its application, nor the manner of destroying." "It is commonly more active in children than in adults."

2. *Amativeness*. "In the special faculty designated amativeness inheres that feeling called physical love." In children it is smaller than in adults, and less in females than in males.

3. *Philoprogenitiveness*. "This word designates a primitive feeling that prompts the beings possessed of it to take care of their offspring." "This feeling is more energetic in females than in males."

4. *Athletiveness*. "This name designates a special faculty which produces a tendency in men and animals to attach themselves to the beings around them, and which binds the individuals of the same species to each other, and gives rise to society." Friendship is one of its modifications. "It is stronger in woman than in men. It forms an essential and prominent feature in the female character." "Persons in whom the propensity is weak, have a tendency to live as hermits."



whilst thus confined, and suffering from a illness, such nursing and medical attendance necessary to his recovery. Whilst listening to the first of the first, which technically set of the poison had "entered the body" of the prisoner's features acquired a slight ex-rudicule; but during the reading of all the counts, he preserved an unbroken gravity, listening his ear, as if to hear every syllable and erecting at regular intervals the tre-treard on his upper lip in a manner which, in a common juncture, could not have been wit-nessed at laughter. Still, neither in this, nor in any of the other, could we perceive any al-indicia, or concomitants of insanity.

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7. *Secretiveness.* "This power gives the propensity to conceal, without determining the object or the manner of concealing. It disposes to be secret in thoughts, words, and deeds. By its influence, the fox is careful not to be observed; the dog hides the bone he cannot eat; and the cunning man conceals his intentions, and sometimes, professes opinions opposite to those he really entertains."

8. *Acquisitiveness.* This faculty consists in a propen-sity to acquire and to gather together, without determin-ing the objects to be acquired or the manner of their ac-quisition. What shall be got, and how it shall be obtain-ed, depend upon the other faculties, and the circumstances in which the individual is placed. The most common of its abuses is stealing.

9. *Constructiveness.* "This faculty produces con-struction of every kind. By means of it birds build nests for their young, rabbits dig burrows, and the beaver makes its dwelling. By its means, too, man constructs, from the huts in his savage state to the palaces of kings and the temples of God. All kinds of architecture and vanities of mechanism are its offspring."

The next of the two heads into which the feelings are divided is that of Sentiment.—N.

BEQUEST.—The following was received recently by the Treasurer of the Lying-in-Hospital, accompanied by a thousand dollars.

Boston, Jan. 15, 1835.

Sir—I send you one thousand dollars, to be dis-posed of as the President, or Vice President and Trus-tees of the Boston Lying-in-Hospital think best, to en-able the Directors of that Institution, when a modern Shiprah or Puah shall present to them a goodly child, to say, in the language of the daughter of the King of Egypt, "Take this child—clothe it and nurse it, and we will give thee thy wages."

With much respect, I am, Sir,

Your most obedient servant,

SAMUEL APPLETON.

To the Treasurer of the Boston Lying-in-Hospital.

The following beautiful poetry is sent us for publication by a member of Union College, Schenectady, N. Y. Will our good friend furnish us more matter,—verse and prose? We are too well acquainted with his abilities to suppose he would send us any thing unworthy of being universally read.

FOR ZION'S HERALD.

THE MISSIONARY'S DEATH.

A sound across the seas! a sound of woe  
From the far empire of the burning sun!  
O'er India's plains, o'er Ganga's sacred wave,  
Breaks the stern wailing for a hero fallen!  
A hero fallen! not by the thunder-stroke  
Which hurled down myriads to a bloody grave;  
A hero fallen! not on the battle plain,  
Where the dark stream marks the triumphant course  
Of war's red pomp!—Fallen for the holy cross!  
Fallen for his God! fallen in the field of glory—  
Not of blood.

No crimson trophy shrouds the warrior's form—  
No laurel stealer in tears enwrathes his brow—  
No martial train attends him to his rest—  
Hushed is the clangor of the trumpet's voice,  
The muttering cannon, and the thundering drum!  
The zenith splendors of the noonday day  
Concentrate on his bier: one blazing frown  
From summer's fiercest skies is pouring down—  
No soft low gales from Araby  
Breathe odors round—

No mother's voice of sweetest melody  
Laments the dead! no gentle brother near  
To press his throbbing brow on the still clay—  
Dark forms are bending o'er that sun-scorched grave,  
While the low anthems of the dead are sung!

In these fierce eyes, what wakes the slumbering tear?  
Why heave those bosoms with the struggling sigh?  
From the pure altars of the ocean realm,  
Armed with the panoply of holy truth,  
A wanderer to their distant clime he came,  
To break the fetters which enchain the souls.

From India's blood-bathed soil, in anguish rose  
The widow's death-shriek and the babe's last wail!  
O'er that funeral realm, in frowning folds  
Hung the black pall of night! and where  
The unyielding stream! I witnessed the victim's hopeless end,

Death his victorious wings in triumph waved.  
In the dim distance, on the summer sea,  
Tracing its dark, blue path, a barque is seen!  
Nearer—still nearer yet! and now the sails  
Are softly flapping on the light wind's breeze.  
Joy for thy mourning shores, O Hindostan!

Rest for thy woes! light for thy dark domain!  
Light for thy sunless soul, thou captive one!  
From Himmah's proud heights, to Ceylon's isle,  
And Orma's strand, let the glad welcome ring!

He comes! to soothe the sorrowing ones with peace!  
He comes! to draw them to a Father's arms!  
Alas! no blessing greets the stranger's ear!  
No sweet familiar sounds are wafted near!

No soft-toned music of his native home,  
Home! home! to that pure shrine, and to the loved  
Ones bending there, he will return no more!—  
Cheer thee! heroic soldier of the faith!  
Look up! an eye of love on thee is fixed—  
A Father's hand is stretched for thy support—  
Then on! for thou shalt find thy home, at last,  
With all thy loved ones, in thy Saviour's arms!

He has found home, and joy, and holy rest—  
The wanderer's toils are o'er—he fought—he spread  
The faith—and has received the crown of life!  
A sound across the seas! a sound of woe  
From the far empire of the burning sun!  
A Christian hero, with his armor on,  
Falls at the sacred altar of the cross!

Hark! while the mourners close his glaring eyes;  
A sweet low chaunt breathes from his parting soul—  
"The Lord will comfort Zion! her wide wastes  
Will He restore! and she shall ring with joy—  
Thanksgiving—and the voice of melody!"

Hush! 'tis the strain, and hush! 'tis the Christian's breath.

HEBER.

\* Alluding to the practice among the Hindoos of exposing the dead to the sun on the banks of some sacred river.

† The river Ganges, where the dead are exposed.

‡ A beautiful and affecting anecdote is related of SCHWARTZ.

His attendant bending over him to catch the last sigh, supposing him dead, sung a verse of his favorite hymn. The dying missionary responded in the next stanza with a clear, low voice, and with the last note, his spirit fled.

PRAYER.—Now, don't deceive yourself with think-ing that you offer effective prayers, unless you have an extensive desire for the blessing. I don't believe in it. Prayer is not effective unless it is offered up with an agony of desire. The apostle Paul speaks of it as a travail of the soul. Jesus Christ, when he was praying in the garden, was in such an agony, that he sweat as it were great drops of blood falling down blood; but I have never known a person sweat started from the nose. And I have known persons pray for hours, till their strength was all exhausted, with the agony of their minds. Such prayers pre-vailed with God.

The agony in prayer was prevalent in President Edwards' day in the revivals that then took place. It was one of the great distinguishing blocks in those days, to persons that were opposed to the revival, that people used to pray till the body was overpow-ered with their feelings. This is not a new thing in

the church, but has always prevailed wherever revivals prevailed with power.—N. Y. Evangelist.

The above is from a discourse of the Rev. Mr. Finney, a Presbyterian minister of N. Y. city.

How often have the Methodists been condemned for earnestness in prayer and exhortation, and stigmatized as enthusiasts and fanatics. "Is Saul then, also among the prophets?" Such prayers, Mr. Finney says, prevailed with God. That is, when the blood started from the person's nose who prayed, and when they prayed till they were all wet with perspiration, in the coldest weather in winter; and when they prayed till their strength was all exhausted with the agony of their minds. Such prayers prevailed with God! Now we have always sup-posed that it is the prayer of faith which prevails with God, yet we hear not a word respecting this grace in the above paragraph. Mr. Finney has started a new hypo-thesis. A Christian may be full of faith when he prays, yet if it is not with an agony of desire, it is not effective. What an age of improvement we are in!

Sentiments like the above, uttered by such a man as Mr. Finney, are fraught with mischief, and calculated to lead many sincere and devoted Christians into doubt and perplexity. How naturally the question would arise, "Have I ever prayed with so much agony of desire, as to produce these effects described by my pastor? Then I have never prayed effectually. I have been a hypocrite all my days." When men once step aside from the plain, obvious meaning of the word of God, who can tell where they will stop?—a.

The New England Asylum for the education of the Blind has been in successful operation in this city for about one year, under the direction of Dr. Howe. The present number of pupils in the institution is forty-two; of these, five are supported by individual charity, and nineteen from a fund appropriated for that purpose by the Commonwealth. Perhaps it is not generally known that this institution is now ready for the reception of scholars, and that there is a fund for the support of those who are unable to support themselves, if they belong in this state. The value of such an institution to this unfortunate class of community, is inestimable. Dr. Howe has brought his art of instruction to a very high degree of perfection; so much so, that his pupils are able to perform all the common business of life. They may become thorough in science and literature, and also in the arts. We consider it the duty of every parent or guardian of this class of persons to place them at such an institution. The following extract from Lieut. Gov. Armstrong's letter to Gov. Davis, speaks well for the school.—a.

At this visitation, the pupils were exercised in sing-ing, spelling, reading, writing, geography, mathemat-ics, and the French language, in all of which their ap-pearance was such as to indicate a diligent improve-ment of the advantages afforded by the instructors. Several were employed in printing an edition of the book of the Acts of the Apostles, for the use of the pupils of the institution; a subscription for defraying the expense of which has been made by the liberality of citizens of Nantucket and New Bedford; some others find useful occupation in the manufacture of bas-kets, mats, mattresses, &c. &c.: hours of relaxation succeed those of study and labor, and that life, which once seemed to be a dreary blank, is now passed in acquiring knowledge of various kinds, moral and nat-ural, and in partaking of those amusements, natural and proper for their sex, age, and condition; and if it is not given to man to pour upon the sightless eyeballs of the blind the light of the natural sun, it is most con-soling to believe that many, if not all, the benefits to be derived from the possession of sight are conferred upon these pupils by the inventions of genius and the liberality of the public. Their minds now have access to those ample stores of wisdom, knowledge and piety which expand and elevate and adorn the human character.

BACK NUMBERS.—We need one hundred copies of the Herald for January 7th. If of our subscribers who do not file their papers will oblige us by sending that number we will pass it to their credit.

FLOWERS OF RHETORIC.

We can never read the editorial of the "Catholic Sen-tinel" without involuntary merriment. It is filled with bombast—great swelling words, meaning nothing, inter-mixed with a little vanity. Here are a few specimens.

He (i. e. Mr. Pepper) visited Lowell a perfect stranger, with no passport to favor but his editorial fame; he is now proud to declare, that he left it with the patronage of more than eighty friends.

His editorial fame?—pray how and where did he obtain it?

He is principally indebted to that pious and patriotic gentleman, the Rev. Mr. Mahony, whose literary attainments, elegant hospitality, and munificent liberality, are worthy of the proverbial character of the native county of O'Connell—or classic and chivalrous Kerry, where every mountain has its Homer, every bower its Ovid, every fountain its Hebe, and every valley its Aristogott and Har-modius.

How charming!

The following refers to an article in the North Ameri-can Review.

It is too deeply imbued with the hateful leaven of fed-eral principles—and too inflated, we think, with an un-der-served and hyperbolic encomium on the negative virtues of Lafayette on the imputed qualities of a man whose memory is adorned by good and patriotic Frenchmen as the ingrate betrayer of the heroic Napoleon, and the parasite and elevator of the regal poltroon, nick-named the "Citizen King," who now smites France with the iron sceptre of tyranny.

It will be remembered that Mr. Pepper is a foreign-er.

We think that his dismal, denuded and deflating pul-pit declamations would lull a Prometheus to sleep, in spite of the voracious ferocity of the preying vulture. Is it true, that a writer like him, utterly incapable of decorat-ing his composition with the graces of common place dic-tion, or of impregnating words with ideas, ever studied in a college?

This is designed for the editor of the Boston Record-er. Is he overwhelmed by the torrent of words?

We trust that the friends of Ireland in New York will signalize their sympathy and patriotism, by instituting at their next meeting in their spirited and liberal city, the O'Connell fund, and thus nobly contribute to the liquida-tion of the immense national debt which Irishmen and the friends of freedom in general owe to the incorruptible pa-triot, whose matchless services to his country—whose pro-fuse and pure sacrifices on the holy altars of liberty—and whose lofty and lucid efforts of patriotic eloquence, are above the most magnificent appropriations of money or gra-titude.

It is with such senseless declamation—such emptiness of sounds—the readers of the Sentinel have their minds vi-tiated and left unimproved every week.

CHAMBERS' EDINBURGH JOURNAL.—The reprint of this weekly periodical can be had at Colman's, Wash-ington street. It is an excellent work, and deserves to be well sustained.—indeed it is, two millions six hundred thousand copies being disposed of in Great Britain. Its object is to unite instruction and amusement.

ONWARD TO THE VICTORY!—We are happy to inform the friends of the Church, that a good work has been pro-gressing in Bromfield street Church since the commence-ment of the four days meeting. Between forty and fifty, it is thought, have experienced the pardon of their sins.—The Spirit of God has not yet ceased its influences, and we trust will not, until the whole people are converted.

There is an immense work for the Church of God yet to do in this city. Sin abounds—may "grace much more abound." There is spiritual strength sufficient to alarm every sinner, and cause him to fly with outstretched arms to the Lamb of God. Would that it might effectually op-erate.

## CHURCH SINGING.

We have often heard complaints of the modes of singing practised in the various churches in New England, and wishes that something could be done to engage the con-gregations more generally in that heavenly exercise of worship.

While reading a day or two since in the Life of Rev. Richard Watson, recently issued from the Methodist Book Concern, we came upon the following record of the opin-ions of that distinguished and devoted man, which shows that these complaints are not confined to this side the ocean. It also shows that opposition to choirs of singers is the oc-casion of persons of little taste or musical cultivation.

He had a high sense of the solemnity and decorum with which the public worship of God ought always to be conducted. Of choirs of singers in different chapels he deliberately, and on principle, disapproved; and he was of opinion that they had greatly injured the psalmody and devotion of the Methodist con-gregations. He thought that an organ, properly man-aged, was preferable to a number of small instruments; but his desire was, that musical instruments in gen-eral should be superseded, and the congregations sur-rendered to the guidance of a pious and judicious leading singer. That the singing department of the worship of God should be governed by the whim, and desecrated by the pride of vain and worldly men, he deemed impious; and, as a means of neutralizing an evil which he could not effectually cure, he frequently directed the tunes that he wished to be sung to the particular hymns which he had selected. For this he was well qualified by his fine taste in music, and his intimate acquaintance with the principles of the sci-ence; and to this day, in the remembrance of his friends in Hull, his favorite hymns are associated with his favourite tunes. "Our people," he would some-times say, "are a devoted people; they love psalm-ody, and were they not hindered by the trifling of the choir, they would produce the finest congregational singing in the world."

The precise mode of singing recommended by Mr. Wat-son, has lately been introduced in the Methodist Church in Church street in this city, with general satisfaction; though we believe without the knowledge of the fact that it was recommended by him. The effect, though at present somewhat novel, is to our mind extremely pleasing, and we hope this experiment, for such it must at present be considered, will be crowned with success, and this mode of singing become general in our churches.

JESUS CHRIST NOT A LITERAL SACRIFICE.

The strictures on the above named Unitarian Tract by Rev. Mr. Pierpont, published on the first page of our last paper, have been issued in the tract form, and may be had of Mr. D. H. Ela, at the Herald Office, No. 19 Washing-ton Street.

It is worthy of attention, both on account of its subject and style; and we would repeat our remark of last week, that "it triumphantly refutes the fatal idea that Jesus Christ did not die as an expiation for the sins of the world, but merely as a religious hero."

TO CORRESPONDENTS.—The writer of strictures on Rev. Ray Potter's Pamphlet must excuse us for not pub-lishing his article the present week. It will probably ap-pear in the next number.

We have our desk crowded with communications—for which the authors will accept our thanks. Some of them may not appear for three or four weeks.

DOMESTIC AND FOREIGN ITEMS.

Greenwood Leflore, late Chief of the Choctaw Indians, is chosen a member of the Legislature of Mississippi.

A fight occurred on the 4th inst. in Halifax, N. C., between two men named Henry Mason and Bluff Marshall, his overseer, which terminated in the death of the latter, by a wound inflicted with a knife by Mason. Both were under the influence of rum.

A man named Edward Bramble was murdered by an-oth-er man named John Chas. in Easton, Md., they having quarrelled at a tavern. The wound was inflicted by a knife. Clash has been apprehended and confined in goal.

Among the sad effects of the late severe weather, at Washington, is the freezing to death of a stage-driver, who was found dead on his box; and the freezing of a man and his wife in that city, who, as it is said, have been found in their bed actually frozen to death.

The collection taken on Sabbath evening of last week at the Old South Church, in behalf of the Howard Benevo-lent Society, amounted to \$362.

The weather was so severe in Savannah on the 8th inst. that a colored man and boy were frozen to death. They had been exposed to the weather all night in an open boat.

The Rev. Dr. Morrison, who has devoted a considerable portion of his time to the moral interests of China, died on the first of August at Canton.

Dennis Callahan, the boy who took a bundle of papers from the Post Office in this city last March, and was sen-tenced to the common jail for two years, has received a pardon from the President, and been discharged.

A letter from St. Thomas, dated Dec. 16, 1834, says, "We have accounts of there having been an earthquake at St. Vincent, and that upwards of 100 persons perished."

An accident occurred on the Boston and Lowell Rail Road last week, by which a workman, and two horses employed to drag the cars, were killed.

Mr. Nathan Bean, a stone-cutter, aged 32 years, re-siding in this city, committed suicide last week by cutting his throat. He had been unwell for some days.

Two balliffs in Roscommon county, Ireland, being as-saulted while issuing a decree, were obliged to swallow their papers.

A letter from Paris, dated Dec. 12th, says, that in all probability the American indemnity bill would not be brought into the Chambers under four or six weeks.

The Canadians are beginning seriously to think that "Emigration has become like the bone of the emigrant and the colony."

The rare occurrence of a fall of snow happened at Augusta, Ga., on the 3d inst., which covered the ground to the depth of an inch or more.

Theodore Lyman, has given \$500 to the Charitable As-sociation of Boston for the Department.

A woman of abandoned character and impenetrable habits, residing in the neighborhood of Fourth and Ship-ten streets, Philadelphia, died suddenly on Sunday morning of last week, of madness from rum.

At recent State elections in Maine and Massachu-setts, there were nearly 150,000 votes cast, or about 25,000 more than were ever thrown upon any similar oc-casion.

The new steambath Josephine was lost on the 27th ult. on her way from St. Louis to Louisville. Passengers saved.

The Treasurer of the Mass. Eye and Ear Infirmary has received from Daniel P. Parker, Trustee, \$1500, being part of the funds left by the late Miss Sarah Jackson for the benefit of the poor in the city of Boston.

The French Government continues to wage war against the press. The Editors of the Gazette de France, the Tribune, and the National, have all been convicted of libels, and sentenced to fine and imprisonment.

Wm. Enoch, who was sometime since convicted of the murder of his wife, by shooting her, was executed on the 16th inst. at Riverhead, L. I.

Mr. Theodore Rouns and his two sons, aged 12 and 14, fell through the ice in Newburyport harbor, last week, and all three were lost.

The Monmouths have petitioned the Legislature of Mis-souri for the passage of an act to restore to them their property, lands, rights, immunities, &c.

A most remarkable and unaccountable fact was related before the Privy Council, concerning the late fire at Lon-don, which destroyed the Houses of Parliament. A Mr. Cooper stated that while himself and four gentlemen were spending the evening at Bush Inn, in Worcestershire, 170 miles from London, the same night the fire occurred, the news was brought to them and currently reported about town.

A prisoner escaped from the jail in Schenectady, N. Y., during the late cold weather, and was found frozen to death in Dunesburg.

In the U. S. Senate, on Wednesday last, a bill for the relief of Capt. Herrietta of New Orleans, coming up for consideration, Mr. Benton rose and said, that in reference to this bill he was deeply affected at the melancholy in-formation he had just received, and which he would com-municate to the Senate; it was that the unhappy gentle-man whom this bill regarded, overcame by despair, and fearing that his claim would not be allowed, had last night put an end to his existence by cutting his throat! (A strong sensation was produced in the Senate by this state-ment.)

The large stable of Mr. Samuel Johnson, in Medfield, Mass., was destroyed by fire on Saturday night, 17th inst., together with sixteen horses, and a great amount of stock. A man has been arrested on suspicion of having fired it.

A live horse was sold at auction on Tuesday last, in this city, for one dollar! The first bid for the animal was 25 cents.

Samuel Appleton, Esq., in addition to his late munifi-cent donations, has just given \$1,000 to the Lying-in-Hospital.

In South Africa, a slave who makes a complaint against his master, is himself imprisoned till the owner finds it convenient to answer the complaint. This is rather hard.

The satinet factory at Schaghticoke, occupied by Myron, Ticknor & Co. and owned by Judge Knickerbocker, was, together with its contents, totally destroyed by fire on the 14th inst.

The calico printing establishment of Messrs. Brown & Co., situated about half a mile east of the village of North Adams, was burnt down on Saturday week.

Mr. Elliot, the aeronaut, attempted an ascension at New Orleans on Sunday, the 28th ult., and came near losing his life. The balloon escaped from the area with diffi-culty, knocking down several spectators, and encountered a chimney top with such violence as to overthrow it. It then dashed against house-tops, windows, &c., until it be-came entangled in the rigging of a vessel in the river.—The aeronaut was then extricated, but with a broken leg and other severe bruises.

Two men were last week arrested at Norfolk on a charge of offering for sale a free negro. They were taken by the officers and navigators, as master and mate, of a small sloop called the Spinney, and had recently been to the city of Phila-delphia, where they took in a cargo of coal, and hired a colored man as cook. Having disposed of the coal at Bal-timore, these "navigators" proceeded down the bay, and on arriving in Hampton Roads, made the attempt, above mentioned, to sell their cook. It was their good luck to offer him to a couple of police men, which led to their ar-rest.

Benjamin Brown, Esq., of Vassalborough, has generos-ity offered to the Legislature of Maine a site for the estab-lishment of an Insane Hospital, and a donation of \$6000 for the endowment of such an institution. This is an age of generosity.

An attempt to poison the family of J. W. Otis, Esq., of New York, was made a few days since. During Mr. Otis' absence at Boston, some person left at his house, and in his name, some ground coffee, by way of a sample.—The coffee was used, and the whole family, seven or eight in number, barely escaped being poisoned to death! Happily, however, they are out of danger.

NEW LONDON DISTRICT.

QUARTERLY MEETINGS.—FOURTH QUARTER.

Manchester, Feb. 21, 22.

Mansfield, " 23, March 1.

Plainfield, " 7, 8.

Wareham Point, " 14, 15.

Tolland and Stafford, " 21, 22.

New London, " 28, 29.

Norwich, South, April 4, 5.

Chilmark, " 11, 12.

East Weymouth, " 15, 16.

Williamstown, " 18, 19.

Salem, " 25, 26.

Franklin, May 2, 3.

Hebron, " 9, 10.



## Poetry.

[From the Evening Star.]

STANZAS—By W. P. PALMER.  
 "Look not upon the wine when it is red."—PROVERBS.  
 Oh! soft sleep the hills in their sunny repose,  
 In the lands of the south, where the vine daily grows;  
 And blithsome the hearts of the vintagers be  
 In the grape-purpled vales in the isles of the sea.  
 And bright is the wine when its splendor is poured  
 'Mid silver and gold round the festive board;  
 Where the magic of music awakes in its power,  
 And wit glides the fast-falling sands of the hour.

Yet lift not the wine-cup, though pleasure may swim  
 'Mid the bubbles that flash round its rosy brim;  
 For dark in the depths of its fountain below,  
 Lurk the sirens that lure to the vortex of woe.

They have led the gay spirit of childhood astray,  
 While it dreamed not of wiles on its radiant way;  
 And the soft cheek of beauty they've pale in its bloom,  
 And quenched her bright eyes in the damps of the tomb.

They have torn the live wreath from the brow of the brave,  
 And changed his proud heart to the heart of a slave;  
 And e'en the fair fame of the good and the just,  
 With the gray hairs of age, they have trod to the dust.

Then lift not the wine-cup, though pleasure may swim  
 Like an angel of light round its rosy brim;  
 For dark in the depths of its fountain below,  
 Lurk the spirits that lure to the vortex of woe.

[From the London Evangelical Magazine.]

SONG OF THE RANSOMED AFRICAN.  
 We are free, we are free as the waves of the sea!  
 Our thralldom is ended, our bondage is o'er!  
 And our gratitude rises, Jehovah, to thee,  
 That we cringe in the sight of a mortal no more.

We are blest, we are blest with a Sabbath of rest!  
 To thy temple, O Father, our feet shall repair;  
 And there shall be uttered the joy of each breast,  
 And there shall our spirits be breathed out in prayer.

We have heard, we have heard of the life-giving word,  
 And have pray'd that its lustre might beam on us soon:  
 To compass the heart-strings of Britain have stir'd,  
 The ocean-queen offers this holiest boon.

We have seen, we have seen that the gospel hath been  
 A lamp to our feet, while we toiled in the gloom;  
 To our homes he is sent to illumine the dark scene,  
 It will cause the desert in gladness to bloom.

We are chainless and fetterless now as the breeze  
 That fans the pale cane-flower's tremulous leaf;  
 Let us bend, then, in lowly devotion our knees,  
 To the "God of all grace," who hath brought us relief.

## Biographical.

FOR ZION'S HERALD.

MRS. SARAH HOWE  
 Died in Concord, on the 24th of December, 1834,  
 aged 43 years. She was the wife of Mr. Peter Howe.  
 Sister Howe has been a worthy member of the M.  
 E. Church for twenty-five years. She was a faithful,  
 persevering Christian, uniform in her life and exam-  
 plary in all her movements. The influence she ex-  
 erted in the cause of God, together with the uncom-  
 inged, drew forth the warmest sentiments of affec-  
 tion and esteem from both Christian and sinners;  
 which was abundantly manifested in the large and  
 respectable procession that followed her remains to  
 the grave.

She gave the most signal marks of Christian resig-  
 nation in the hour of death, and on being asked if  
 her confidence in death was unshaken, she calmly  
 replied, "It is." C. V. CAPLES.

FOR ZION'S HERALD.

MRS. LUCY BARKER.  
 The subject of the following brief notice, was the  
 wife of brother Ira Barker of Wilbraham, Mass., and  
 daughter of Mr. Amos and Mrs. Mary Sweetman, of  
 Ellington, Conn. She experienced religion at the age  
 of 14, in Troy, N. Y., under the labors of Rev. J.  
 Spicer; and has since been a worthy member of the  
 M. E. Church, and a sincere and consistent Christian.  
 She endured the pains of a protracted consumption  
 with pious fortitude, and died a peaceful death in  
 hope of a glorious immortality, on the 24th of Nov.,  
 1834, aged 32. "Blessed are the dead that die in the  
 Lord." R. RANSOM.

FOR ZION'S HERALD.

MR. JAMES BROWN  
 Died in Smithfield, R. I., Jan. 1st, aged 60 years,  
 and was interred on the 4th, followed by a large  
 number of relations and friends, many of whom in-  
 tensely felt the loss.

Brother Brown had been a member of the Metho-  
 dist E. Church about twenty-five years, during which  
 he generally enjoyed an evidence of his acceptance  
 with God. When he was taken ill, he felt a strong  
 desire to be restored to health. God spared him about  
 eight months, during which death became familiar to  
 him, his confidence became strong in the Lord, and  
 his hope full of immortality and eternal life. His  
 house was ever open to receive the ministers of Christ,  
 whom he treated with brotherly respect. "Mark the  
 perfect man, and behold the upright, for the end of  
 that man is peace." S. SLEEP.

FOR ZION'S HERALD.

MISSIONARY EDUCATION SOCIETY.  
 MR. EDITOR—In my last I gave a summary of the  
 arguments that have appeared in your columns against  
 the project introduced by "COKE," proposing to merge  
 all the Methodist Missionary Societies existing at pre-  
 sent within the bounds of the New England Confer-  
 ence, in the Missionary Education Society. First in  
 the enumeration stands the following:—"Both socie-  
 ties ought and can be sustained."

This, Mr. Editor, seems to be in the estimation of  
 the antagonists of the proposed measure the strongest  
 objection to it. All the communications that have ap-  
 peared on the subject urge it on the attention of the  
 reader; but with what propriety a few remarks will  
 show. I do not wish to object to the sentiment, con-  
 firmed by all experience, that those who are most in  
 the habit of contributing to benevolent purposes gen-  
 erally find the most resources for such purposes.  
 There is danger, however, of this interesting truth  
 being abused; and it is questionable whether the be-  
 nevolent movements of the day might not derive spe-  
 cial advantage by a more consolidated and compact  
 system of operations. It is good to multiply the ex-  
 penditures of benevolence proportionately to the  
 augmentation of our means, but it is presumption—  
 presumption that God will not fail to chastise—to mul-  
 tiply them on the mere ground of an implicit reliance  
 upon Providence without any regard to circumstances.

Now if the individuals who make the above objection  
 are deprived of this pretext, what other ground have  
 they on which to base the assertion? Will any just  
 computation of the means of the church sustain them  
 in it? Certainly not. Its resources are now literally  
 drained—at least its available resources; and be it re-  
 membered, that it is not what ought to be done, that  
 affects this question, but what we can get the church  
 to do. I repeat the assertion, that the church is bur-  
 dened with expenses already so much that all her pecu-  
 niary operations are lamentably inefficient, and yet  
 we are able, say the antagonists of this project, to cre-  
 ate an additional means of expenditure, one too that  
 will require for its prosecution a larger sum than any  
 other now maintained by us. Certainly, Mr. Editor,  
 these gentlemen could not have made themselves ac-  
 quainted with the pecuniary embarrassments of our  
 church within this conference. How seldom can we  
 find one throughout its whole extent that is not per-  
 plexed with debt. How comparatively small a por-  
 tion of our preachers receive their annual allow-  
 ance—a sum which when fully provided is scarcely a  
 moiety of what is necessary to render them as com-  
 fortable as they ought to be! Let these gentlemen  
 refer to the minutes and estimate the annual deficit in  
 the allowances of the preachers if they wish proof on  
 this subject. The deficiency, last year, after raising  
 by special collections more than \$600, was but little  
 short of \$14,000; and yet, Mr. Editor, with this stint-  
 ed state of finance among us, we are able, say your  
 correspondents, to shoulder an additional burden,  
 demanding more strength for its adequate support than  
 any of those that are now almost stifling us.

But again—a very moderate estimate of the prob-  
 able expense of such an establishment is as contem-  
 plated by the Missionary Education Society, will show  
 that the object is perfectly chimerical, unless based  
 upon the project of "COKE." What would be the  
 probable expense of such an establishment? Exclu-  
 sive of the preparation of a suitable place—land, edifi-  
 ce, &c., if it should be necessary, and exclusive of  
 its endowments, with the necessary pecuniary resour-  
 ces, (for no college or similar institution can be main-  
 tained by its tuition fees alone), the support of a very  
 small number of beneficiaries in an institution already  
 established and endowed, would require far more than  
 the whole sum now raised among us for Missionary  
 purposes. The least possible expense, per annum, for  
 each beneficiary would be \$200. Now suppose we  
 should have but twenty-five individuals availing them-  
 selves of the Society's provision at one time, the round  
 sum of \$5000 would be requisite to sustain them for  
 one year alone; and one year would not be sufficient  
 to give them the contemplated qualifications, except in  
 a few rare cases. If we extend the term of calcula-  
 tion to two years, we have the sum doubled—\$10,000.  
 Last year our receipts for missions, as reported in the  
 minutes, were not \$1500; i. e. not one third of the first  
 estimate. Now, Mr. Editor, how can it be possible  
 with these data before us to calculate upon the sup-  
 port of both Societies? Have your correspondents  
 duly investigated the financial bearings of this project?  
 Most evidently not, sir. And let the reader bear in  
 mind that the estimate assumed as the basis of this  
 calculation is very far below what will be the actual  
 demand. It is manifest from the foregoing remarks,  
 that it is vain to expect to sustain the two Societies.  
 Both, in that case, must be inefficient and a useless  
 division of our labor. The whole sum now raised by  
 us for missions would not meet the expenses of more  
 than about six beneficiaries, and yet it is proposed by  
 the opponents of this measure to share the patronage  
 which affords this trifling pittance between the two Socie-  
 ties!

Is the argument, then, that "both Societies ought  
 and can be sustained," in the least degree tenable?—  
 Is it not absurd? Does it not betray a want of reflec-  
 tion that ought never to be brought to the discussion  
 of a subject so important? I remind the reader again  
 that, notwithstanding the phraseology of the objection,  
 the supposition of what the church can do does not  
 affect the question, but of what it can be brought to do.  
 Does not the foregoing reasoning sustain the asser-  
 tion with which I concluded my last number, viz.—  
 that the whole feasibility of the project of the Educa-  
 tion Society depends on the measure under discus-  
 sion? AN OLD METHODIST PREACHER.

FOR ZION'S HERALD.

POPULAR PREACHING.  
 It would at first view appear singular, that any style  
 of preaching could so operate upon all, differently  
 constituted as mankind are, as to universally please.—  
 But upon second thought, our knowledge of the mind  
 would teach us, that there are standard principles up-  
 on which the whole fabric of taste rests; and preach-  
 ing of almost any kind would be likely to contain,  
 among its characteristic traits, some of the requisites  
 necessary to strike at those fundamental principles.—  
 And then there is in every heart a cord which vi-  
 brates only to the wild and sweet eloquence of poe-  
 try—the poetry of the heart—of feeling; and who  
 can tell how often that cord vibrates in the breast of  
 the most illiterate and unpolished,—him whose tongue  
 cannot picture the untold treasures which lie buried,  
 like pearls in their ocean shells, amid the mass of mis-  
 shapen creatures of fancy, but who yet feels with all  
 the exquisite pleasure of an epicure in sensibility, the  
 delights of kindling enthusiasm? Who can tell how  
 many wild flowers, in the garden of poetry, have sent  
 forth their fragrance upon the air, withered and died  
 unnoticed, while the far less beautiful exotic has  
 grown pale beneath the too brilliant glare of the sun  
 of prosperity?

It is thus that a preacher becomes popular. With  
 a wide and comprehensive grasp, he touches lightly  
 upon such a variety of subjects, that he can hardly fail  
 of finding something in every heart which responds to  
 his own. And accompanying it, there is always an  
 affection, if it does not exist in reality, of deep feel-  
 ing. It surely need not be necessarily affected, for  
 where can there exist more considerations, powerful  
 and mighty—more holy, pure, and elevating aspira-  
 tions—and emotions more sublime and terrible, than  
 are united to give weight and force to his subject?—  
 The most stoical infidel, whose moral susceptibilities  
 are the most blunted, certainly could not look upon  
 such scenes as are often presented, without deep and  
 thrilling interest. An idea of a Supreme Being,—one  
 who wields the wand of fate, who creates and de-  
 stroys,—seems to be so wrought into our intellectual  
 nature, as to render it impossible to divert ourselves  
 of it even if we would. And destitute as our religion  
 is, of those grand and imposing ceremonies accompa-  
 nying fabled mythology, with its pure and holy pre-  
 cepts, it falls with infinitely more weight upon the  
 heart, than all the mystic oracles of antiquity. There  
 is something in the emotions excited by the appear-  
 ance of a church crowded to overflowing, and listen-

ing with the most intense interest, which is almost  
 undefinable to one who cannot participate in them.—  
 The mind seems then almost to possess the power of  
 shaking from it the less ethereal substance combined  
 with it, and viewing abstractly the scene before it.—  
 And with one wide view of the whole, how lost and  
 overwhelmed is it in its own mysterious and tumultu-  
 ous emotions! It sees hundreds of human beings, with  
 souls as undying as the light of the eternal stars, ca-  
 pable of infinite happiness or misery, congregated to-  
 gether for the ostensible purpose of addressing, through  
 the medium of one of his servants, that being who  
 dwells in light unapproachable—whose eye looks up-  
 on immensity, and who holds in his hand the spheres—  
 who demands perfect purity of heart, and beholds at  
 a glance all the varying purposes of man.

When viewed in this light, how strange does it  
 seem that thoughts of distinction, of personal aggran-  
 disement, of what the world will say and think, of  
 style, of manner, of oratory, should mingle in the re-  
 flections of those who stand in the "holy places!"—  
 Vanity! vanity! this is not thy place!—blend not in  
 the closet meditations or the daily ministrations of him  
 who is to preach the gospel in its purity! Such as  
 these are the most tangible points at which infidelity  
 grasps,—the parts most liable to attack. And where,  
 even supposing it allowable, does the popular preach-  
 er find room for vanity? A partial acquaintance with  
 mankind might teach him, that the ordinary mass are  
 not attracted by profound knowledge of polemics, by  
 sound argument, or the power of penetrating into the  
 labyrinth of metaphysics,—subjects which, if master  
 of, must have demanded the exertion of the undivided  
 strength of intellect; but by the power of exciting  
 the feelings, and producing, by the fascinations of  
 voice, of manner, or the insignificant charm of frothy  
 declamation, a momentary forgetfulness. Persons  
 thus attracted ordinarily rise from their seats as un-  
 affected, as unconcerned as ever, and of course less  
 liable to be seriously affected for the future. And  
 perhaps our personal knowledge of facts would teach us,  
 that men of the most profound learning, and of  
 the deepest piety, are less caressed and followed, than  
 those below, infinitely below them in sterling worth  
 and talents. Judging then from these premises, the  
 popular preacher has much more to mortify his  
 pride, if he has any, than to excite his vanity.

P. P. M.

Lowell, January, 1835.  
 [We shall hope to receive frequent communications  
 from our fair correspondent. Will she allow us to suggest  
 the importance of writing more plainly. Her fine lady-  
 like style would look beautifully in an album, but does  
 not at all please our "matter-of-fact" composers.]

TO THOSE WHO OCCUPY THE HIGHER STA-  
TIONS OF SOCIETY.

Enough has already been said to call forth the  
 active Christian, and arouse the lukewarm. To  
 know that we have between 20 and 30,000 persons  
 who constantly neglect public worship and education,  
 and every thing that exalts the character, is not, to  
 me at least, a very favorable or flattering prospect for  
 contemplation. And when we remember the anti-  
 Christian papers which are daily and weekly dis-  
 tributed among this combustible mass, there certainly  
 is cause for alarm; and I repeat, the rich must adopt  
 efficient means for the education and moral improve-  
 ment of the poor and destitute, or the evils of neglect  
 will soon come. There is nothing so likely to accom-  
 plish this end, as affectionate, independent, pious  
 men—as teachers in all our public schools. And  
 the next step which would effectually check immor-  
 ality and vice, more than all things now adopted, is,  
 to have chapels opened exclusively for the poor, and  
 let the lower classes know these houses are opened  
 for their benefit, and let independent men, such as  
 are not tied down to creeds,—men who fear God and  
 work righteousness, be appointed to visit these people,  
 and converse with them, and make themselves at  
 home among them.

Perhaps, however, I shall here be met with the  
 hackneyed remark which the selfish are always ready  
 to offer, viz.—"If the poor desire education or reli-  
 gious improvement, there are places opened for them;  
 and we should not trouble ourselves about them." But  
 those who bring this objection know, and all know,  
 that the poor do not, as a body, relish, or love,  
 or appreciate learning; and hence the reason why  
 vice abounds so much among the uneducated. To  
 those, therefore, who say it is useless to raise the  
 standard of morals among the poor, because they  
 will, in time, cure their own diseases, I would say—  
 "When did darkness ever call for light, or ever seek  
 to remove itself? or when did indolence attempt to  
 shake off its own torpor? or when did men devoted  
 to the pursuit of pleasure or wealth strive to cultivate  
 their own benevolence or sense of duty,—without  
 some influence from abroad?" Such an instance  
 could be found.

To the benevolent, then, we must look for aid to  
 carry forward the work of education among the poor.  
 This must be evident when we consider the means in  
 operation to prejudice the minds of the poor. We  
 cannot expect aid from the selfish. Indeed, I have  
 often been shocked and made sad, to hear the follow-  
 ing unchristian and cold hearted reply from profes-  
 sors of religion, when they have been solicited to aid  
 in some work of pure benevolence—"O, don't give  
 yourself so much trouble about others!" "It is every  
 man's duty to provide for his own!" &c. &c. And  
 when the example of Christ and the apostles is  
 brought forward as evidence for our example, even  
 then the matter is laid aside by some frivolous ex-  
 cuse; and they will ask, like Cain, for they have the  
 same evil spirit in them, notwithstanding all their  
 high professions of religion—"Am I my brother's keep-  
 er?"

Perhaps some will deny that we have such a class  
 as "those whom ignorance and vice have placed  
 upon the very verge of barbarism." Let all persons  
 who have a disposition to err, turn to those scenes  
 of riot and devastation which have occurred in all  
 parts of the country the last year—and among our-  
 selves, in the disgrace entailed on us by the scenes  
 recently transacted in the burning of the Convent.  
 And let them remember this spirit is ripening for  
 further destruction, and unless something more is  
 done to eradicate its baneful influence, must ere long  
 break forth in all its horrid fruits throughout our  
 beloved land.

I affectionately request those who tremble for the  
 fate of our country, to look at the rapid progress of  
 Sabbath breaking, and its consequent fruit, ignorance  
 and crime,—to mark the approach of danger from  
 this source, which I have endeavored to present in  
 these numbers, and they must perceive we have to  
 combat an host of evils, which no physical power can

avert;—and then consider whether they are not called  
 upon, by every feeling of affection for their families,  
 and love for their country, to employ all the moral  
 influence which can be exerted to prevent the result  
 we have reason to apprehend,—whether they should  
 not especially aid in every effort for promoting edu-  
 cation among the poor, as the only means of opening  
 the way for the salutary influences of light and truth.  
 Let all men who are persuaded of the truth of these  
 remarks, begin the work: for "Practice is every thing;  
 and the necessity of practice all men acknowledge."

It would seem doubly important, under existing  
 circumstances, to have our villages, as well as cities,  
 well fortified with the principles of the Bible, that  
 they may be able to resist the tide of error and infid-  
 elity, which is rolling over our community, and  
 already threatens to blast some of our fairest pros-  
 pects. No spot is more attracting for their work than  
 our manufacturing villages; and already have some  
 of our finest villages been disgraced by the foul and  
 impious blasphemy, who dares in open day to stand  
 and mock and deride the blessed word of God!—  
 There will be soon no neutral ground—no place un-  
 visited by the zealous emissaries of Satan. But in  
 vain do they enter that village where the standard of  
 truth is erected, and some few humble and devoted  
 followers of the Lamb are to be found, united heart  
 and soul in their Master's cause. But where such a  
 spirit does not exist, their prey is sure.

The Christian community, especially the body  
 called Unitarians, have it in their power to sustain  
 their present churches, and to plant others in every  
 important village in our community; and I hope they  
 will exert themselves to accomplish so desirable a  
 work.

"THOMSON."

## THE CHRISTMAS STAR.

BY REV. J. N. MAFFITT.

Night flung a sable stole o'er Bethlehem,  
 On which, as on a velvet ground, each gem  
 Shone beautiful and grand, lay glorious there—  
 And yet was seen, embosomed in the air,  
 One star to astrology long unknown,  
 That like a flame of love on midnight's ocean shone!

Low o'er Olive's trembling outline hung  
 This new-born flame, whence milder splendors sprang  
 Than ever flooded heaven or silvered earth;  
 Hail thou bright herald of my Saviour's birth!  
 Were every golden urn of vesper dim,  
 Thy gushing fount of life would roll its waves to Him!

Now heaving up the skies—an eye of love,  
 The magi saw the wonder roll above  
 The arc where constellations gambol wild—  
 They saw, and knew that heaven's great Monarch  
 Smiled,  
 And took their jewelled gifts in haste to crown  
 The kindly head that drew such rays of glory down!

On Bethlehem's manger low, the radiance glowed  
 With tenfold beauty as a babe it showed—  
 'Twas Christ—Creator and Redeemer—there  
 Nursed by the Virgin in a straw-built lair;  
 Oh, let my contrite soul with wise men bow  
 To Him who died for me—yet lives in glory now.

NOTORIOUS INSTANCES OF LITERARY PIRACY.—  
 Upon the first appearance of "Akensted's Pleasures  
 of Imagination," the author's name not being pre-  
 fixed, a Mr. Rolt, author of a "Dictionary of Trade  
 and Commerce," had the impudence to go over to Dub-  
 lin, publish an edition, and put his name to it. Upon  
 the fame of this he lived several months, being enter-  
 tained at the best tables as the "ingenious Mr. Rolt."  
 Akensted at length detected the fraud, and vindicated  
 his right, by publishing the poem with the real  
 author's name.

Dr. Campbell, of St. Andrews, wrote a treatise on  
 the Authenticity of the Gospel History, and sent the  
 manuscript to his friend and countryman, a Mr.  
 Innes, a clergyman in England. The latter published  
 it with his own name, and before the imposition  
 was discovered, obtained considerable promotion as  
 a reward of merit.

Dr. Hugh Blair, and Mr. Ballantyne, a friend of his,  
 when students of divinity, wrote a poem, entitled,  
 "Redemption," copies of which, in manuscript, were  
 handed about. They were at length surprised to see  
 a pompous edition of it in folio, dedicated to the  
 Queen, by a Dr. Dandler, as his own.—Chambers'  
 Edinburgh Journal.

WASHINGTON'S KINDNESS TO AN ENEMY.  
 We extract from a late number of the New York Mir-  
 or the following anecdote of General Washington. It is  
 part of an excellent article written by Mr. Verplanck,  
 on the subject of the "Old Hibernian House." Sir  
 Newburgh, and in which the commander in chief, for some  
 time during the revolutionary war, had his head quarters.

A British officer had been brought in from the river,  
 a prisoner and wounded. Some accidental circum-  
 stance had attracted to him General Washington's  
 special notice, who had him placed under the best  
 medical and surgical care the army could afford, and  
 ordered him to be lodged at his own quarters. There,  
 according to custom, a large party of officers had as-  
 sembled in the evening to sup with the commander  
 in chief. When the meats and cloth were removed,  
 the unfortunates appeared, and the wine, a luxury  
 seldom seen by American subalterns, except at "his  
 Excellency's table," began to circulate. The General  
 rose much before his usual hour, but putting one of  
 the aids de camp in his place, requested his friends to  
 remain, adding, in a gentle tone—"I have only to ask  
 you to remember, in your sociality, that there is a  
 wounded officer in the very next room."

This injunction had its effect for a short time, but  
 the soldier's jest and mirth gradually broke forth, con-  
 versation warmed into argument, and, by-and-by, came  
 a song. In the midst of this a side door opened, and  
 some one entered in silence and on tiptoe. It was  
 the General. Without saying a word to any of the  
 company, he passed silently along the table with al-  
 most noiseless tread to the opposite door, which he  
 opened and closed after him as gently and cautiously  
 as a nurse in the sick room of a tender and beloved  
 patient. The song, the story, the merriment died  
 away at once. All were hushed. All felt the rebuke,  
 and dropped off quietly one by one to their chambers  
 or tents.

## ITALIAN PRIESTS.

A social spirit seems to animate the priesthood in  
 this corner of the world. I have two very benign  
 examples under my eye at this moment, who do not  
 appear to turn away from the joyous greetings of a  
 noisy party just landed from a market-boat, or to  
 deem it unrighteous to join cordially in the gossip of  
 a circle of women sitting under the shade of a natu-  
 ral bower of vines, while the males of their party are  
 loading their mules with its produce. Perhaps the  
 influence which the Roman Catholic priest possesses

over his flock is as much owing to these habits of  
 kindness and intimate union, as to the terrors of the  
 ban, or the lure of absolution. Education, superior  
 knowledge, and a sacred station, preserve the neces-  
 sary authority on one side, and submission on the  
 other; while the friendly relations which usually sub-  
 sist between the pastor and his flock create a strong  
 feeling of personal affection. I recollect once hear-  
 ing an Irish woman complaining of her parish priest:  
 he was not like the old one, she said. Heaven rest  
 his soul! who, though the finest of scholars, was  
 not above sitting down in her cabin and taking a  
 draught of butter-milk. The mass did her no good,  
 now; it was better, she added vehemently, to have  
 his grave in the place than the living body who had  
 come after him, who did not know the faces of her  
 children, and called her "honest woman," as if her  
 lawful name was not Mrs. O'Leary. On how slight  
 a thread hangs allegiance!—A Lady's Reminiscences.

[As an off-set to the above, we would just mention that  
 a gentleman who has thoroughly explored Italy told us  
 that the Popish priests were the most libidinous, avaric-  
 ious, cruel and haughty of the whole mass of the people.  
 To substantiate this we need but refer to a volume now  
 for sale at the bookstores in this city, entitled, "Rome in  
 the Nineteenth Century." It presents a picture black  
 and sickening. "Priests!" What a base libel on the  
 word!

They are the same all over the world. An aged sea-  
 captain told us that he had often seen Roman Catholic  
 priests in Lisbon go from church on the Sabbath to the  
 gambling table, and that they were notorious for their  
 dissipation.—Ed. Z. H.]

## PECULIARITIES OF MEN OF GENIUS.

Homer, it is said, had such an aversion to natural  
 music, that he could never be prevailed on to walk  
 along the banks of a murmuring brook; nevertheless  
 he sang his own ballads, though not in the character  
 of a mendicant, as recorded by the infamous Zoilus.  
 Burns never remained sober so long as he could  
 get drunk. It was in the fits occasioned by this pecu-  
 liarity, that he wrote so many simple doggerels for  
 servant girls, that we frequently find attached to beau-  
 tiful airs, under the title of poetry, such as Wander-  
 ing Willie, &c.

Byron was also sadly addicted to the "malt stoup."  
 Some of the noblest of his stanzas, however, were  
 produced under the influence of the jolly god. Ac-  
 cording to his servant, Peter Conroy, lately deceased  
 in N. York, a pint of brandy was his nightly allow-  
 ance.

Samuel Rogers is an inveterate punster; albeit from  
 his poetry, one might suppose him to be the gravest  
 man in Christendom. He has one peculiarity that  
 distinguishes him from all poets past, present, and to  
 come, i. e., three hundred thousand pounds.

Thomas Campbell, though an ugly man, it is said, is  
 very vain of his personal appearance; he once dis-  
 charged a servant for hinting to him the propriety  
 of getting a wig, as his hair was turning grey.

Earl Grey, the late premier, who is indisputably  
 a man of genius, is so very timid that he will never sit  
 in a room after night fall by himself, for fear of seeing  
 a ghost; and though he acknowledges to this, he af-  
 fects to be sceptical of their existence.—Parlor Jour-  
 nal.

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## MORALS AND HEALTH.

LIGHT & HORTON, No. 1 Cornhill, have com-  
 menced publishing a new periodical, edited by Dr.  
 Albert, author of the "Young Man's Guide," &c. devoted  
 to morals and health, entitled The Moral Reformer and  
 Teacher on the Human Constitution. The first number  
 (for January, 1835) is issued to day, containing the fol-  
 lowing articles—

Editor's Address—On Hastening Maturity—Cleanli-  
 ness—Remarks on Dress—Physical Education—Sunday  
 Dinners—Liberty Tea—Feather Beds—Directions for  
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